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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. IV. MARCH, 1889. No. 3

A WRITER in the Friends' *Advocate* makes these discriminating remarks concerning the sort of missionaries required in Mexico:

> The men and women sent out to represent Gospel religion in that land should be those of great purity and spiritual power. In addition, a share of *tact* and *Christian courtesy* is greatly to be desired, and some linguistic ability. They should go with an unflinching purpose (avoiding controversy) to present the experimental aspect of the Christian religion to those lost in formalism.

THE chief precautions for preservation of health in Mexico are said to be warm underwear, houses with sunny exposures and a wood-stove for chilly days. The chief diseases to be guarded against are, gastric disturbances, in the coast cities, and pulmonary weakness on the high plateaus.

MISS DISOSWAY has felt obliged to resign her position in the City of Mexico. Miss Ottaway has also left Guatemala, for family reasons, and may be addressed, for the present, at Charlotte, N. Y.

A GRAPHIC picture of a bright Christmas Eve whose "memory will last throughout the year," has come from San Luis Potosi. The "wee mite hugging and kissing her dolly in a perfect abandon of joy," divides our interest with the comical speeches of Don Panfilo, when "pressing lightly the platform on which he stood, sharp little squeaks were heard which he translated to the little ones and equally to the delight of their elders."

On Christmas Day a dinner was given to the congregation, at which eighty-eight people sat down, to a vision of plenty such as will not be the rule all the year.

ON Christmas Day a beautiful, curly-headed little boy, four years old, laid the corner-stone of our Mission church in Guatemala City, the first Protestant church edifice in that country. The occasion drew together a company of a hundred persons, some of them men of note in those parts. Who can forecast the influence of that church in the lifetime of this child?

A PEN-PICTURE of an Oriental Christmas has come, with characteristic swiftness, from Hamadan, Persia. It is in the dark of early morning that the school-girls' voices are heard breaking into a Christmas hymn. The teachers hurry down to greet them, their arms full of aprons from America, and strings of beads for the four smallest tots. At breakfast they find Ibraheem's offering: pots of narcissus and plates of fruit. Then the table is spread for visitors, with Persian candies, cakes and ginger-snaps, and the older girls prepare the samovar and pour tea all day long to the 115 guests coming and going. Not until after nightfall can the weary teachers relax into the English language and take dinner and pass a pleasant evening in one of the mission homes.

WHILE the attention of statesmen is drawn for the moment to Samoa, where Germany is trying to make spoil of eight islands in the South Pacific, one who is neither diplomat nor merchant cannot help wondering why the Missionary Society, which sought them out in their savagery, and can now show 30,000 Christians out of 35,000 people, would not be a safe adviser in the disposition to be made of these people and their possessions.

THE London Missionary Society sent the Gospel to Samoa in 1830, by the hand of John Williams, and glorious things was he permitted to do there. On his second visit he found many Christians where he had never gone. Leone was an instance, where a group of fifty people were sitting under the trees, every one with a piece of white cloth tied about the arm, to distinguish them from the heathen, and, near

by, a rustic place of worship which would accommodate 100 persons, where services were held every Sunday. "And who," he inquired of the leader, "has taught you?" "Why," was the reply, "that is my canoe, in which I go down to the teachers and get some religion, which I bring carefully home and give the people, and when that is gone I take my canoe and fetch some more. And now, where's our teacher? Give me a man *full* of religion that I may not expose my life by going so far to fetch it."

Among the missionaries of the C. M. S. who escaped with their lives during the recent German disturbance in East Africa, were Mr. Ashe, Mr. Pruen, his wife and infant, who made a perilous journey of 230 miles to the coast. Half way there, they were warned not to go on, and dispatched two trusty messengers to the British Consul at Zanzibar with a letter written on "wee bits of paper," folded inside a paper of needles, and sewed into the seam of a pocket, the object being not to risk the carriers' lives. The men did get safely through, and, though searched, their secret was not detected. The Consul acted promptly in behalf of the party.

The East London Training Institute sent out fifty-six new missionaries last year, and its first band in 1889 consists of "twelve disciples," who are to depart in March. Seven of these, all laymen, one a carpenter, go to the Upper Congo to initiate a mission among the ten millions of Balolo. Their expectation is to found two stations upon the Lulanga River, 1,200 miles from the coast and 200 miles beyond the last point where missionaries are now found. The one lady of the party is the first white woman to venture so far into the Interior. Mr. H. Grattan Guinness, the head of the institute, is in this country, and our readers would be interested to hear him speak, if they have opportunity.

We may think of our friends in Siam as having their hottest weather from March on through May. In 1888 New Year's fell on the middle of March in that country.

A lady of the Methodist Mission in Korea was stricken with small-pox in the fall. When shall we all learn to warn every one who is going to Asia to be vaccinated?

One of our missionaries, who is specially isolated, at Sapporo, Japan, has had delightful testimony that the Lord was with her. Seven pupils from her girls' school, three young men from the Government Normal School, one from her Sunday Bible class—eleven under her instruction—all received baptism last summer.

Every one writes from Tokyo how full Graham Seminary is with 130 pupils, many children "sitting in doorways and around the edges," twenty-five girls sleeping in a room used for recitations during the day, and the "dining-room put to almost as many uses as a woman's hairpin."

The new Constitution of Japan was promulgated from the throne by the Mikado on February 11th. The Constitution establishes a House of Peers, the members of which are to be partly hereditary, partly elective, and partly nominated by the Mikado, and a House of Commons of 300 members. Right of suffrage is given to all men of twenty-five years and over, who pay taxes to the amount of $25 yearly. Liberty of religion, freedom of speech, and the right of public meeting are established.—*N. Y. Tribune.*

The Woman's Union Missionary Society held its twenty-eighth annual meeting in this city, January 23d, with an interested audience present. Among other speakers was Dr. Elizabeth Reifsnyder, who has treated 60,000 cases in three years at her hospital in Shanghai, and is apparently in good courage for as many more. Her opening cheerful remark was, "I am interested in all missions, but China is home, and

> "'Be it ever so—filthy,
> There's no place like home.'"

The Society has a noble record, and every year gives added grace.

There is a general waking up on the subject of maps. The Southwest ladies are making some, and ladies of the Northwest have others in preparation. A sample from "Room 48" has come to the Mission House; a map of China, on cloth, 4 x 5½, ft. price $2.50. This may be either sold, or loaned by paying carriage. Orders for purchase of others should be sent to Chicago; and while we are upon the theme, we have seen nothing better yet than the beautiful maps mentioned last month, 7½ x 9 ft., price $4.00. Apply to Women's Board, 53 Fifth Ave., N.Y.

Life and Light (Pub. Cong'l House, Boston) opens its nineteenth volume in enlarged form and with a new cover. Our elder sister controls a great deal of useful information and many interesting pens, and we anticipate for her a new lease of power to speak that message she has so clearly proclaimed in the past.

OUR MISSIONARIES IN MEXICO AND GUATEMALA,

AND POST OFFICE ADDRESSES.

Miss Annetta M. Bartlett, Apartado 247, Mexico City.
Mrs. Hubert W. Brown, Apartado 305, "
Mrs. Marion E. Beall, Apartado 61, San Luis Potosi, Mexico.
Mrs. Isaac Boyce, Saltillo, "
Miss Mabel Elliott, 96 Calle de Matamoras, Monterey, Mexico.
Miss Jennie Wheeler, " " " "
Miss M. L. Hammond, Guatemala City, *via* New Orleans.
Miss Imogene Stimers, " " " "

WHO SHALL GO?

It was the hour for the recitation in trigonometry, but chalk and logarithms were laid aside to listen to the good-by words of a visitor who had been spending a few days in the school. She was a missionary returned to America to make a home for her fatherless children, but with a heart full of love for the land and the work to which her husband had given his life. As she looked into the faces of the young girls who in a few months were to end their school-days and go out to take up their life work, she could not help suggesting the thought that perhaps the work awaiting some of them was not in sheltered, happy, American homes, but far away amid the shadows and sorrows of heathen lands. Reminding them of this possibility, she said very tenderly, but solemnly: "If you decide not to be missionaries, be sure that you have an excuse that you will be willing to give at the Judgment-seat."

Her words have been criticised, but they have lingered, as the years passed by, in the memory of one, at least, of that class, in a way that has helped her in some of the decisions that have had to be made.

From one of our Christian seminaries every graduate carries a diploma bearing a picture of a kneeling figure, with the words beneath, "Lord, what wilt thou have me to do?" If every girl-graduate could go out from the school-room with that question in her heart and a firm resolve to obey the answer whatever its command, many of life's problems would be worked out very differently.

In these days of widening opportunity for foreign missionary work, should not our question oftener take the more definite form, instead of "Who shall go?" "Cannot *I* go?" Into some ready hands the Lord lays other work; home-making, or nursing, or care that settles the question beyond doubt. Upon some he lays bonds of ill-health that hinder them just as surely. But in scores of homes there are young women, with all the equipment that school and home training can give, who are "waiting for their lives to come to them," while in Hindoo zenanas and African kraals, in Japanese kindergarten and Chinese schools, in Syrian villages and lonely Persian mountain regions, are lives waiting for just what they could bring; overburdened missionaries who need their help; sad hearts that need comfort; untaught children to whom they might open the mysteries and beauties of Scripture truth.

A young missionary telling of the steps in her experience said: "I resolved that I would go, not if the Lord would open the way, but if He did not shut it up before me," and most beautifully did she testify that obstacles had been removed, one after another, until she and her brother and sister stood ready to enter together upon their work.

The complete consecration, "Lord, I will follow thee whithersoever thou goest," is needed just as much by those who are to follow Jesus in American homes and among the temptations and cares of American life; but one who has honestly made that offering of herself to the Master need not fear to look the question fairly in the face, "Am not *I* needed in the foreign field? Is there any reason why *I* should not go?" *F.*

A PIONEER GONE.

One who, with remarkable distinctness, saw the "open door" when it was "set" before her, and with indomitable faith and resolution pushed it open wider—one of the best friends that Mexico ever had, fell on sleep at Bloomington, Ill., in December last. It is thirty-six years since Miss Melinda Rankin pioneered a missionary path to Mexico. How she was called to do it and blessed in it—the perilous situations in which it placed her, from inflamed priests, from robbers, from war—many of us have heard her relate, and she has told in "Twenty Years Among the Mexicans," a book which will receive fresh notice now that she is gone.

Miss Rankin was no pleasuring, sight-seeing missionary, but was set, as she says herself, to "an Herculean task *for a woman;*" and her life was an exhibition of staunchness, grand common sense, and

unswerving trust in God that make her example a tonic to an ease-loving age.

Two or three sentences reveal the spiritual altitude of the woman. Her court of appeal was her own trained conscience. Again and again her phrase is, "I could not get my own consent to run before popery;" "I did not get my own consent to quit the field." An underlying profound humility was the more striking in one who was compelled to assert herself against great odds. "I used often to think," she wrote, "that the Lord had chosen me because I was so insignificant, and it mattered little if I did spend my poor life and services among the Mexicans."

Having first inaugurated her enterprise alone, at Brownsville, Texas, Miss Rankin placed herself, in 1856, under the American and Foreign Christian Union, and when they were forced to withdraw in 1873, she transferred the Monterey Mission to the American Board, and later it became the charge of our Assembly's Board.

One of her many friends in Bloomington, Mrs. Marsh, kindly sends these appreciative words: "To us who had the privilege of sometimes being with Miss Rankin during her latter years, her life was a most impressive object-lesson. Going in to visit her, one found her invariably cheerful, hospitable, ready to be interested, and sympathetic in all that concerned the cause of Christ. At our last missionary meeting, our pastor's wife said she knew of no earthly friend who could fill, to her, the place of Miss Rankin. In times of perplexity and trial it was light and comfort to go to her.

"To come in contact with her strong character, to draw upon the resources of her rich experience, to hear the expression of her sublime faith in the final triumphs of the Gospel, was to renew our own zeal and courage. I seem to still hear her voice saying: 'The word "discouragement" is not in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do.'"

[This sketch may well close with the following passages from an unpublished paper in Miss Rankin's own clear handwriting, and presenting her missionary labors in epitome as they looked to her near the close of her long life]:

"It was told me by an intelligent Mexican gentleman (in 1846) that owning or reading a Protestant Bible was made by the priests a crime of sufficient magnitude for the burning of a whole family at the stake. Having become acquainted with this and many other facts, my sympathies became enlisted. My spirit had no rest until I resolved to make the effort to send the Bible into that priest-bound land. I planted myself on the frontier of Mexico, on a strip of land at that time in possession of the United States, which fact gave me the protection of our Government, and commenced skirmishing upon the outskirts of the enemy's camp. I endeavored to enlighten those Mexicans on the frontier as to the value and design of the Bible, and to use them as agents for supplying their fellow-countrymen who were under the yoke in the interior. * * * Human laws were too weak to suppress the heaven-born desire of learning God's will. Nearly 2,000 Bibles and over 200,000 pages of other printed truth passed from my hands into those of the Mexicans before the prohibition was removed. My earnest prayers followed these divine messages. I felt the fullest assurance they were doing tremendous damage to the false system of the papal church, but 'shall I ever know in this life the grand results?' I often queried.

"I have been permitted to know that those blessed rills watered the arid desert, and little oases appeared here and there wherever a Bible or tract found its way. Many souls embraced the Truth in the love of it long before they ever saw the living teacher. * * *

"It was my privilege to give the right-hand of fellowship to the first Mexican convert who openly confessed Christ. I was also permitted to have organized under my direction six Protestant churches, ranging in numbers from twelve to eighty members.

"My health failed in 1872, but there were others to take up the work. The year I was compelled to leave, fifteen missionaries were sent to occupy different portions of Mexico. From that time evangelical work has been carried on with encouraging success. All our principal Mission Boards have their representatives in Mexico, and a noble and consecrated band they are. My heart is with them, and daily do my prayers ascend that Christ's kingdom may speedily be established throughout the length and breadth of that beautiful country."

ARRANGING one day an excursion to take some pictures, the afternoon found us in the southern part of the city beyond the *plaza de la Merced*, made over the ruins of an old convent, destroyed by the Reform government, and formerly belonging to the order of *Mercedarios*. Beyond the plaza is the *calzado*, a stone walk, twenty feet wide, in the center of a very broad street and extending from *la caja de agua* (water-box) to the church of Guadalupe, half a mile to the south, and bordered on either side with beautiful shade-trees and

LA CAJA DE AGUA.

on pleasant afternoons the favorite *paseo* for the *Potosinos*.

La caja de agua, shown in the picture, is the deposit for water that comes from the mountains several miles to the south of the city, and from there is carried in large earthen jars to all parts of the town. The poor *aguador* (water carrier) carries his jar on his back, but the wholesale dealer has a sort of a wheelbarrow that will hold four jars, and although heavy and awkward, with wheels of one solid piece, it is the envy of his less fortunate companion.

Women, too, like the woman of Samaria, come from their dark, cheerless mud hovels on the back streets "to draw water" and carry it away in great jars on their shoulders; and they, too, live as did the woman of Samaria, and were a prophet to interrogate them concerning spiritual things, he would find them more zealous for the worship of the image of Guadalupe than for that worship "in spirit and in truth," of which the Master spoke when instructing the Samaritan woman.

Guadalupe is worshiped in the church at the end of the *calzado*, as the protector of the Mexican people and the goddess of mines, water and commerce. Listening at one time to a sermon preached by a Jesuit father in Guadalupe's own church, he urged all persons interested in mines to be very faithful in their devotions to the shrine of this Virgin, "because," said he, "Guadalupe was with God, the Father, when He made the mountains, and saw the hand of the Father place the veins of silver among the rocks of the everlasting hills, and will reveal the richest pockets to those who are most faithful in their devotions to our august Lady." And all the congregation kneeled and bowed to the image of the Indian girl, praying doubtless for clean silver rather than clean hearts. Does such preaching mean that the Roman Catholic Church shall add to the dogma of the Immaculate Conception of Mary that of the eternity of Mary?

Off to the east of the *calzado* now runs the Mexican National Railroad, which has been to this people a revelation even greater than a miracle wrought by the bones of some saint. As one exclaimed

in my hearing, the day the first train entered the city: "Valgame, what God doesn't make these Americans do!" Another remarked, within hearing of one of our church members as Mr. —— passed: "Look at that bearded fellow with a white hat, he is the chief of them all; he is the Protestant bishop, and has built this railroad in order to bring hordes of Protestants to San Luis Potosi." But, alas! it has brought many who are anything but an honor to the Protestant name.

Meeting some of the editors who visited Mexico on a late excursion, one of them remarked that a Mexican in a prominent diplomatic position in the United States had said to him: "There is no hope for Mexico while the power of Rome hangs over her like a funeral pall, and if my country is to be reformed and take her place among the nations of the earth, it must be through the efforts and influence of Protestant missionaries." Such testimony from a Mexican who knows his country, and who is not a Protestant, is worth much, and while he made no prophesy as to the result, we can add that, by turning to the sure promises of God.

San Luis Potosi is in every respect an interior city; the dress of the common people, the extreme and wretched poverty of the lowest class, the habits of life, the names of many articles and forms of expression are widely different from those of the frontier. It is one of the largest cities of the Interior, and because of its size, churches and activity, is one of the most interesting; but the natural beauty of its location is greatly surpassed by other cities in the Republic. There are, however, some beautiful views about the city, the one at the station of the Mexican National Road being particularly fine. Looking forward from the train, the mountains rise before you with lovely purple shadows and deep glooms resting on them, while their summits pierce the clouds. To the right is the Alameda, a wealth of green, and in every direction above the tree tops, are the church spires; off to the left are scattered oriental-looking houses gradually growing fewer in number, till in the far distance are seen again the grand old mountains. However, these same spires overshadow shrines of deepest idolatry.

Come with me, and and let us knock at the heavy, clumsy door of one of these houses. The semi-darkness makes it difficult to see the shy, half-frightened hostess who answers to your knocking, but as we enter she opens a rude shutter in the wall, and from a tiny square hole the light and air come in. She also opens a door into the court where she has been washing, and

THE ADVENT OF THE LOCOMOTIVE.

THE RIVERSIDE LAUNDRY.

now we can see our surroundings. The earth gives us a cold, damp floor; the room is very small, and yet in one corner stands a rude table with very rheumatic legs; in the other is a baby's cradle made from a shallow box with a bottom of coarse sacking, swung by ropes from the walls; two or three rather doubtful chairs stand against the walls, and that completes the furniture. The tiny court shows on its opposite side a small doorway, leading into utter darkness, though if you look hard you will see a bright spot, showing that the fire is ready for the evening meal; and that little dark hole is the kitchen.

Maximina's washing is in a long wooden tray, and the water stands near in a large earthen jar, something like those on the water-carts. Many of the poor take their washing to the river, and it is an amusing sight to see men, women and children washing their clothes and themselves; and sometimes you will see one washing his dog or his donkey. All along the banks hang the washed clothes, and the owners curled up in their blankets are waiting the drying process in happy indifference.

But a word as to our work. The congregation steadily grows and our paper, *El Faro*, has over a hundred subscribers. The Church itself has commenced mission work. We now have two preaching stations in the city and the congregation is supporting another. On the great Roman Catholic feast days we hold services and by our singing attract many from the passing crowds, who stop and hear for the first time the simple Gospel of Jesus. To the north we have new work, at El Venado and Moctezuma. To the west there is a tried and persecuted congregation at Zamorelia, and to the east, down in the hot lands at Rio Verde, Rayon, Santa Catarina and Guayabas, there is promising work, not to speak of many minor points where Bibles and tracts penetrate and shed their saving light and influence.

Rev. M. E. Beall.

WHERE ARE OUR SCHOOLS THIS MONTH?

Our two boarding-schools for girls in Mexico are in a transition state. That in Mexico City, begun in 1882, has never had accommodations for more than twenty-five boarding pupils. It stands on the corner of Third Independence Street and Humboldt, a mile southwest from the center of the city, near the Grand Paseo leading to Chapultepec. It is on a lot eighty feet square and, until this year, has been a one-story house built around three sides of an open court, in which is a fountain and beautiful flower garden. An addition of a second story on two sides is in progress, and when completed will afford ten more rooms. Societies have been asked to raise $5,000 for this addition, and the latest advices are that the front wall is up.

Last term the pastor, Mr. Morales, asked the school what they meant to do for Christ in the vacation. "Talk to friends about the blessedness of his service;" "pray for my friends;" "try to live nearer the Master," were among answers of the older girls, who were trained by Mrs. Fanny Snow Hamilton.

Our school at Monterey is emphatically *in transitu*. It is on its way to Saltillo, where a building has been bought for its reception and is undergoing repairs. Two teachers have been applying themselves diligently to the Spanish language, to be in readiness for the Saltillo school.

Our school in Merida, Yucatan, is but an infant. It is in charge of a Mexican young lady, trained in our mission. It is located in the heart of a city of 45,000 people, and both the Mexican pastor's house and the room for Sunday services are under the same roof with the school.

Our school in Guatemala City, begun five years ago, has never undertaken more than day-school work, but it now asks for a boarding department. The building now occupied is a large, two-story house on *8ª Avenida* (avenue), a central and desirable situation, only seven minutes' walk from the church and missionary's house which are in process of erection. The chapel and Sunday-school rooms occupy a part of the lower story; the remainder is rented for shops. The second story is used for the school and teachers' home. The names of twenty-five pupils were enrolled last year. Miss Ottaway says: "The pupils are of all ages, from five years upward, and from all grades of society. The ex-mayor's daughter and our washerwoman's little barefooted girl were at one time in the same classes and shared the same privileges."

The departure of one of the original teachers, the return of the other after a six months' absence, and the arrival of a new and experienced teacher from the North, mark the opening of the present school year.

We have only about thirty day-schools in our Mexican missions, while we have three times that number of churches. Twenty-one of these schools are in the southern mission, four of them in Mexico City. All are taught by Mexican teachers, of whom eleven are school *mistresses*.

PROTESTANTISM IN MEXICO—IS THE OUTLOOK HOPEFUL?

It not infrequently happens during the excursionist season that we are visited at the mission rooms by tourists who, according to the questions they ask, can be roughly divided into three classes. The first wish to know, "If we can really do anything in Mexico?" They are quite disgusted with the glaring unpleasantness of certain Mexican customs, and the indecency of street sights and social habits when judged by an American standard. A second class would greatly like to know, "What we are doing here anyhow, in a nominally Christian country, wasting our forces combating a substantially 'sister,' communion?" The third group inquire for the "annual results of mission effort," as if they expected to find them all set down in black and white with the clear-cut exactness of a bank account, from which a balance can be struck at a moment's notice.

Those who maintain that there is nothing for the Protestant missionary to do in Mexico, are asked to read the last three hundred years of Mexican history, political, educational, industrial and religious; to note the kind and degree of influence exercised by the Roman Catholic Church in that long period, and to compare the progress of Mexico with that of the United States. After making due allowance for differences of race and climate, an impartial examination can hardly fail to convince the most skeptical that the Church of Rome is mainly responsible for the ignorance and superstition of the masses here, and the infidelity and lax morals of the better informed. The blight of Romanism is our sufficient excuse for being in Mexico.

Those who are not satisfied unless every advance can be measured statistically are requested to study the history of every great reform, and to note that in the preparatory stages changes are effected by almost imperceptible degrees, until at last the old is undermined, the crisis reached, and the rush made, that in a comparatively short time effects a complete revolution in popular opinion and practice. For three centuries the majority of Mexicans have been abject slaves of the Roman hierarchy. For hardly a quarter of a century we have been attacking the giant tyranny, and striving to arouse the people to a love for liberty of conscience. It is unjust and misleading to measure our success merely by the number of converts on our church

rolls. This is to lose sight of the real nature of our work and the most significant of the influences we are exerting. The chance visitor can hardly expect to discover how widely Protestant thought is permeating the nation and ripening public opinion for the day when a great awakening shall make the Church of Christ a dominant influence in Mexico.

And, in the third place, as to those who doubt the existence of genuine Mexican Christians, they are not going to be asked to take the beam out of their own eye, nor to be presented with an exceptional picture of ideal consecration and holiness. The writer desires to deal honestly by those who contribute toward Mexico's evangelization, and is therefore frank to admit that the type of piety characteristic of the average Mexican convert still leaves much to be desired. Church members do not always appreciate as they should the sanctity of the Lord's Day, the sacredness of marriage, the supreme importance of truth. But remember that all over Mexico Sunday is the day for business and pleasure, especially for the laboring class, and that the priesthood have divorced faith from practice, and by their perfidy and immoral lives taught that entrance to heaven does not depend upon truthfulness and purity. Then read Paul's and Peter's epistles—the astounding vices found among their converts; trace the Church's slow advance across the intervening centuries; and then, take heart of hope and lend Mexico a helping, brotherly hand.

Thus far to show why Mexico needs evangelical Christianity.

It is only after a life of years in Mexico, and contact with people of the towns and rural districts as well as of the cities — only after familiarity with their standards has taught us charity toward their ignorance and lack of experience in moral questions—that we are prepared to discover and rightly estimate signs of progress that cannot be set down accurately in figures. Without any attempt at logical order, a brief reference will be made to some hopeful signs for Mexico's future.

It seems natural to mention first the fact that now, for more than ten years, Mexico has had a firm central government, under which the country has been free from the scourge of revolution and had ample opportunity to develop its natural resources. The re-election of President Diaz for another term of four years, while it is the abandonment of the one-term policy by which he came into power, has been welcomed on all sides. Another sign that augurs well is the opening up of the country commercially, that has been rendered possible by rapid extension of the railroad and telegraph. There are now three lines of communication between Mexico City and the northern frontier; there will soon be two lines to the port of Vera Cruz, and one each to Taxpan, on the Gulf, and Acapulco on the Pacific; nearly all the large cities are now on or near the railroad, and all have telegraphic communication with the outside world. What the railway has done for the United States it has begun to do for Mexico; not only for its commerce, but, through travel and intercourse, destroying prejudice and bigotry and preparing the way for liberal ideas.

The influence of the press has been greatly enlarged by the same means. Postal communication is cheaper and more reliable than before. The principal papers of the Capital now contain the latest telegraphic dispatches, and are circulated all over the Republic. The life of the individual is not so isolated as formerly, and more intelligent co-operation is possible between different parts of the Republic. All this, taken in connection with the toleration and sound political economy taught by the liberal press, is a great cause for hopefulness.

A fourth encouraging sign is the attitude of many prominent Mexicans toward Protestantism. They recognize it as the ally of liberty, the foe to tyranny, and teacher of the soundest morality. It is significant that a prominent literary man like Altamirano favors Protestantism; that a governor like General Arce wishes to see Protestant churches all over his State; that state and municipal officers attend examinations of our mission schools; the great reformer Juarez defended our faith, and President Diaz has accorded us interviews and given us always the full protection of the law. Such men know the history of our Church in other lands and act accordingly.

To the Christian, the most hopeful sign in Mexico is the reception that has been accorded the Bible, tracts, and mission papers, even in parts where the minister has not gone. The writer has just returned from a four-weeks' trip on horseback, which took him through a region into which no minister or missionary had yet penetrated; but the Scriptures and our leaflets had prepared the way, and in many places con-

gregations had already been gathered, and we were besought to send ministers to carry on and perfect work thus marvelously begun.

The printed Gospel has again proved itself the very power of God, pulling down the strongholds of error and building on new foundations the everlasting walls of truth. This to me has been a most inspiring sign. As I talked for the first time with those Bible converts, it was inspiration—it was hope. This is God's work, not man's, and He will do it as and when He wills; but signs of promise are visible everywhere, and there is enough to urge us on to our best endeavor. *Rev. Hubert W. Brown.*

From a photograph kindly sent by Miss Stimers.

GUATEMALAN WOMEN MAKING TORTILLAS.

THIS is a bread-making scene. The two women in the center, seated before a basket, are shelling the corn. The girl with a water-jar on her head is bringing water for the lye, or, perhaps, to wash the corn after it is hulled. The kettle at our left is for the lye, in which the corn is boiled to loosen the hulls. The woman seated in front of the one with the water-jar is washing the corn from the lye. From there it is taken to the stone mill at our right, where a woman, with a stone roller, grinds the hulled corn into a white mush or paste. The woman on her left takes the paste and pats it deftly with her hands into little, flat circular cakes. There is supposed to be a fire in the background, where they are baked. The indistinct figure at our extreme right has a basket of the baked cakes, the universal and indispensable "tortillas" of Central America and Mexico.

Imogene Stimers.

WOMAN'S WORK AT NINGPO.

Mrs. Butler, who has a faculty for finding the best Christian helpers that ever were, reports the efficiency of several the past year. She says: The Fu-zin day-school for girls is fortunate in having a very capable and earnest Christian teacher. The scholars, although mostly under ten years of age, have learned much, not only from books, but also from the practical lessons this dear woman gives them from day to day. Mrs. Zee is so fully able to care for the school, and has such a great love for this work for the Master, that I have felt it not necessary to give such constant supervision as I should were the teacher less faithful. Mrs. Zee is very motherly in the care of the children, and they in turn manifest great love for their teacher. Such faithful helpers are a great saving of labor to the missionary, and we ask your prayers that many more such may be found to carry on the Lord's work amongst their own people. The expenses of the school for the year were $32.70; teacher's salary, $24. She teaches six hours a day, and visits in their homes. Number of pupils, 27.

I CAN'T SACRIFICE REFINEMENT FOR THE GOSPEL.

Of a Bible-reader:

Mrs. Lu has a quiet, dignified manner, and her age (sixty years), as well as her very lady-like demeanor, are much in her favor. The fact that she is of a higher class makes it much more of a cross for her to go out in this way from house to house than for those of a lower class, who are more or less compelled to go about, and are accustomed to be seen abroad. To her urgent entreaties to have a friend attend church services, the reply was: "What! I walk the streets! I have never crossed the outer court doorstep since I was brought in a bride. No, I can't sacrifice refinement for the Gospel of Jesus." She received this answer from an inferior in position, and yet she is willing to "walk the streets" because of the love wherewith He loved her.

Of another Bible-reader, who conducts the Christian woman's class:

Mrs. Dzao is very helpful in this work, for which she seems remarkably well qualified; patience is one of her virtues, and of this an extraordinary amount is needed in teaching these dear woman. The object of this class is to give Christian women of the out-stations opportunity to learn the Romanized colloquial. With a knowledge of this system they will be able to read the Bible, hymn-book and several Christian books. My own work with the women is to hear them recite the lessons which Mrs. Dzao has taught, and to expound a portion of the Scriptures daily. Last year I took them through St. John's Gospel. Some of the women manifest a very prayerful spirit, and I used frequently, in coming into their school suddenly, to find one and another on her knees in prayer; if a lesson was particularly hard they had recourse to prayer. The more we see of this work, the more we are convinced that it should be continued.

GIRLS' SCHOOL AT NANKING.

So, too, writing in the same spirit, Mrs. Leaman says: "I sometimes think our good Chinese helpers are too often left in the background, while our success is due in great measure to their patient work." She makes particular mention of two; a "most excellent girl of seventeen," who was trained in the Southern Presbyterian Mission; and Mrs. Zia, of the Ningpo station, who relieved her temporarily in a time of illness. "Often," she writes, "when I look at Mrs. Zia's efficient work I think the lady who labored to make her what she is might have felt repaid if she had only one such pupil for all her years of toil. She was an English lady who came out at her own charges, and established the first school for girls in Ningpo."

Another valuable helper is a good needle-woman, and teaches the girls in her line.

Of the school at Nanking, the report runs:

Many older girls of the day pupils left us this year to enter the weaving shops, where they can now earn good wages. Their places are filled up with little ones, but it will take years to get these to the advancement of those who have left, but our fold is always open for any little stray lamb.

The same care is given to the lessons of day pupils as to boarders, and their advancement is often as rapid, but there is a marked difference in the moral and spiritual development. The influence of the home still keeps the poor little day pupil bowing down to the dusty old idol, while many little girls in the boarding-school will contend for the worship of the one living and true God.

At the close of the year there were twenty-one boarders and twenty-one in the day-school. As there were also three or four women, our full number of pupils was forty-six.

It is difficult to see how Mrs. Leaman could care for another class, but another she had, of ten women, learning to read. In closing, the report mentions that "a church member is not to think of bound feet."

GLIMPSES DIRECT.

EXTRACTS FROM A MISSIONARY'S LETTERS FROM FELLOW-MISSIONARIES.

"I am not at all sorry I came to India, and if I had a million of money and a multitude of lives I could spend them all with a glad heart."

"There are trials and disappointments, but all work for Christ has its compensations. I learned that lesson years ago."

"Have just heard of the marriage of a friend, whom I hoped to see in the foreign field, and have had to send congratulations and disappointment on the same page."

"We have two suites of rooms nicely finished off, and just waiting for ladies from home to come and occupy them. All we can do is to look up to the Lord of the harvest and ask him to send out laborers."

"I wish, if I must quit this land, that I could leave my knowledge of the language behind me for the benefit of my successors."

"I feel that I have passed a special milestone in my life, and that at least half of the journey is past, and if there is anything more I can do for God and humanity I should be about it with all my might."

"I was writing my dear old father a long letter the other day. I always get good news from home and things seem to be going on nicely; but I cannot help feeling that I have ceased to be an element in their lives and I am not counted in their plans and purposes. They are all made and carried out without any special reference to me. But why should I expect it otherwise, since I have cut myself off from them and set my life in a new sphere? I am still loved and cherished in their hearts, 'tis true, but it appears to be in a sort of far-away sense, almost as we love and think of our friends who have gone to Heaven."

"We are always giving out, and taking very little in; for the sermons, and nearly all of the services, are more for the unconverted than any other class. We have to feed ourselves, and so we think you home folks should grow more, and be better Christians than we, because you enjoy all the means of grace."

"How often I wish my friends could see my beautiful mission home. I went down into my garden and gathered cape jessamine, Honolulu creeper, honeysuckle, Star of Bethlehem and April lilies, and they shed their perfume through my rooms. The hybiscus blooms all through the year and just now there are great pink and white clusters of oleander. I love to think how they grow and bloom on the shores of Galilee, as long ago when Christ stilled its waves and walked its pebbly beach."

ORDERING SUPPLIES IN AFRICA.

THE following letter sent to the coast from one of our ladies at an inland station, though only a commonplace incident at Gaboon, may be edifying to some of our housekeepers at home, whose butcher lives around the corner, and whose grocer and ice-boy call every day:

MY DEAR MR. R——:

I thank you very much for the ten (10) boxes of provisions and the two (2) boxes of kerosene. The only thing I want that you did not send is gun-flints. There are serpents that kill our chickens. Eight were killed in one night, and more the next day. The boys loaded the old gun and killed one the next night. It was seven feet long. I would like one or two gun-flints to fix up the old gun. I suppose my letter asking for milk has not yet reached you. Please send a little milk now, and now or hereafter send the following articles, viz.:

One (1) barrel of flour in tins,
One (1) tin of cheese,
One (1) large box of starch (or two small boxes),
Two (2) bottles of table salt,
Four (4) tins sirup,
One (1) box of condensed milk,
Ten (10) pounds lard,
Thirty (30) pounds white sugar,
Thirty (30) pounds rice.

* * * * *

We are tempted to add the philosophic comments which this request drew forth from the commander of the commissary, if for nothing else, to show that people can be jocose in Africa:

"Her experience is so far parallel with our Mother Eve's that she finds a serpent in her garden; but the account would indicate that it is satisfied with smaller game than the serpent of old. Perhaps ——— may be the true Eden; who knows? It seems, at any rate, to possess a serpent and a woman and plenty of trees. I have just sent a boy to get the gun-flints, and now if she could only manage to dispose of the Old Serpent, what a happy thing for Africa and for us all! For my part I would rather risk the serpent than the old gun; but we will wait to hear the result of the encounter."

Woman's Organized Foreign Missionary Work,

BETWEEN THE ATLANTIC AND THE PACIFIC.

"The Lord giveth the word: The women that publish the tidings are a great host."
"Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil."
—Ps. lxviii. 11, 12. *Revised Version.*

XII. Of the Protestant Episcopal Church of the U. S. of America.

The Woman's Auxiliary to the Board of Missions. Organized 1871.

At Home.—Fifty Diocesan Branches; 1,361 parishes and missions (out of 3,450) reported aid to the Auxiliary last year. The Auxiliary is constituted for both domestic and foreign missions.

Receipts for foreign missions for 1887–88, $25,370.78; total receipts for the same from the beginning, $214,412.20.

The General officers (3) and Diocesan officers (346) hold meetings, *annually*, in connection with the Missionary Council; (together with Auxiliary members) with the *triennial* General Convention and *monthly*, those few who are able to convene, at headquarters.

Parochial Branches correspond to the Auxiliaries of some other Denominations. The Auxiliary does not send out missionaries on its own behalf, but there are:

Abroad.—In connection with the Board of Missions, 32 ladies, of whom one is a physician.

FACTS.—Scholarships are maintained in schools of different grades in China, Japan and West Africa. St. Agnes' school for girls at Osaka has 51 boarding pupils; St. Mary's Hall, Shanghai, teaches household duties, spinning, needle-work, the Gospels, Church Creeds, Catechism and history. There is an orphanage at Shanghai, and a woman's hospital at Wuchang. Some of the finest missions of this Church are among North American Indians.

The General Secretary says in her admirable Report: "The members of the Auxiliary have yet to learn how to give," and she calls upon them to enlist young people and children and organize them into Junior Branches, of which some are already reported.

THE MAGAZINE OF THE BOARD.—*The Spirit of Missions* allows a department for Woman's Work. Headquarters, 21 Bible House, Astor Place, New York City.

XIII. Of the Baptist Church, Northern Convention.

Woman's Foreign Missionary Society. Organized 1871. Tremont Temple, Boston.
Woman's For. Miss. Soc. of the West. Organized 1871. 122 Wabash Avenue, Chicago.
Woman's Foreign Missionary Society of California. Organized 1875.
Woman's Foreign Missionary Society of Oregon. Organized 1888.

At Home.—Eastern Society, Auxiliaries, 1,243; Bands, 616; membership, 47,093.

Society of the West, Auxiliaries, 1,705; Bands, 549; membership, 34,100.

Society of Oregon, Auxiliaries, nearly 40.

Receipts, 1887–88, Eastern Society, $75,369.47; Society of the West, $36,328.81; Society of California, $500; Society of Oregon, $467.99; total receipts from the beginning, $1,074,232.75.

Abroad.—Eastern Society, missionaries, 41, of whom, physicians, 3; Bible-women, 57.

Society of the West, missionaries, 30, of whom, physicians, 3; Bible-women, 114.

Society of California sent its first missionary to China, December, 1888.

These societies co-operate with the A. B. M. Union, on the Congo, in Burmah, Assam, India, China, Japan, France and Sweden. Their stations among the Karens and Shans approach those of the Presbyterian Mission in Siam, and they meet at Bangkok (where the Baptists have a church of 7 Chinamen), at Ningpo, Yokohama and Tokyo.

FACTS.—The Societies support a Home for Missionaries' Children at Newton, Mass., and more than 60 boarding-schools; 5,000 children are under instruction. The six missions in Burmah are conducted in six languages, and ninety per cent. of the missionary force are women. Pioneer stations have been lately opened in Upper Burmah, one opposite old Ava. A school was opened in Mandalay, January, 1887, and developed finely, but the teacher has fallen at her post. Three schools in the new Congo mission are taught by ladies. The Karen and Telugu missions are among the most famous in the world.

PUBLICATIONS.—*The Helping Hand*, published monthly, more than self-supporting; subscribers, 23,000. Price, 35 cents. *The King's Messengers*, a monthy Sunday-school paper, at 25 cents. Tremont Temple, Boston, Mass.

XIV. Of the Baptist Church, Southern Convention.

Woman's Mission Societies. Organized 1884.

These Societies are congregational only, and simply auxiliary to the Convention. They are looking toward a more thorough organization. Headquarters, Baltimore.

Receipts, 1887–88, from 13 States, $15,554.73; estimated receipts from the beginning, $80,000.

These funds aid the Foreign Mission Board of the Convention in its labors in North, Central and South China, in West Africa, in Italy, Brazil and Mexico. Among its stations are Rio de Janeiro, Saltillo and Zacatecas.

PUBLICATION.—*The Baptist Basket*, published monthly, at Louisville, Ky. Price 50 cents.

Letters from the Front.

CHINA.

WHAT'S IN A NAME?

Mrs. Joseph Thomson, who has usually written from Macao, accompanied her husband last fall to Yeung Kong, two hundred and fifty miles southwest from Canton. She wrote from there, November 14, 1888:—

We are in a village of over a thousand inhabitants, and having peculiar experiences. All of these people, with the exception of a very small number, belong to a class whose surname is "Thom," and they claim us as their relatives, and are most kind to us. All foreigners resident in this Empire, who are in communication with the people, assume a Chinese surname because the written language is not alphabetic. Often there are no characters to properly represent the sounds of our foreign names. Ours, Thom-son, could be perfectly represented by two characters, but of course we did not know it when we came. Little we knew, when our name was selected for us, that our Heavenly Father was overruling in the choice, as I thankfully believe He was. This clan really seem to think we are related to them.

The name of the village is Au Chun. Chun means village; "Au" is the name of the former owners, but for two hundred years, during the reign of the present dynasty, it has belonged to this clan. It is in the Yeung Kong district, eight miles from the city. Dr. Thomson performed a surgical operation upon an influential member of the clan, which introduced us to this place. The man had suffered years and spent much money unavailingly upon native doctors. He is grateful for his recovery, and it is of much service to us. His father is over seventy years old, and when Dr. Thomson first came here, over a year ago, the old man patted him upon the back, receiving him as a relative, although he had never before seen a white face. They brought the doctor to this house in which we now live, and gave him a feast. On two other occasions he has been entertained here, once enabling an old man to walk who could not because of illness, and the poor invalid considers it a wonderful performance. I have often wanted to come here, but it has not seemed best until now. We want to have a permanent residence here, and trust it may be effected in time. We are promised this house until January. Please earnestly pray that the Holy Spirit may bless the truth taught. We are working diligently, but there can be no results without that blessing.

AN UP-STAIRS.

I am writing with the room full of visitors. It is not easy to do it as I must answer questions from time to time; but we are on exhibition and I shall not be able to find a chance to write free from observation, as domestic affairs, study, etc., must have some attention. I am sent for to visit ladies in their homes and go to them afternoons, Bible in hand, and in the morning I receive.

We arrived Saturday in a pouring rain after a fatiguing journey of ten days. It is a difficult place to reach, but, for China, desirable for residence. We are delighted with this house because it has an "up-stairs." This is reached by a not very steady ladder, but I have been in China seven years and can look upon things differently from what I did at home. Dr. Thomson has always been able to do so. He has gone to the city (Yeung Kong), but with us is a faithful Christian preacher and worker; our "boy," who acts as cook, and is generally useful; Ah E, a widow, who has been in our employ three years and a half; and her twelve-year-old son. This woman has been a Christian two years and is often very helpful to me in direct spiritual work.

Dr. Thomson wrote to announce the time of our coming and to have the rooms cleaned for us; but the letter was not received, so the arrival of our coolies with the trunks was the first they knew of our coming. Our home is the clan hall, and we have two ventilated rooms up-stairs, good size, and between them a very small room where we keep our meat and provisions safe, wash dishes, and make bread. In one room are our trunks and the cots of the three children and Ah E. The Chinese men and boy sleep down-stairs, and our kitchen is there, and medical reception-room. The latter is our bed-dining-and-reception-room, and also serves as chapel.

THE FIRST ARROW SENT FROM THE BOW.

Last Sunday was the first time divine service was ever held in all this open country. We had seven

men and five women remaining throughout. I was thankful for these, but more so for the half-grown boys. There were a good number of children. It was intensely interesting to hear a converted heathen, our preacher, Lam Ah Tai, preach to a congregation of utter heathen from the first chapter of Romans. From one to four men attend prayers with us every evening.

CHIEF LADIES.

Sunday afternoon I was sent for to visit the chief ladies of the place. Bible in hand, I went with Ah E and our three children. These ladies are very rich, and, of course, very exclusive. First we saw Sam Tai, a widow over sixty years old and childless; then, her only child's widow, who is also childless. The elder lady is of Cantonese birth and very affable. We were served to tea, cake, and betel-nut. I told her our errand here and showed her my Chinese Bible. She said she did not read, but her daughter-in-law does, and I was invited to her "hall." This is a stately room, with an elaborate arrangement for idol worship as a temple. Here Sui Nai, the daughter, was seated in state, and near her a pleasant-faced lady, both, of course, small-footed. In both the mother's and daughter's rooms were many clean, well dressed, young girls, and also servant women of the households, who heard the Gospel as I told it to the ladies. These young girls are slaves. Sui Nai has six to wait upon her. Every few moments of my stay they handed her a silver pipe, from which she would take a few whiffs of tobacco, and then a tiny cup of tea, a piece of betel-nut, or some other attention. I was there one day during her toilet, when the girls were dressing her hair and painting her face, but the smoking was continued as usual. She expressed much surprise on Sunday that I did not smoke. She was that day very reserved, but has since been surprisingly friendly, even taking a stool herself and sitting close beside me. Ah E and the children have gone to her now to tell her I shall not be able to come again until Monday next.

The Chinese are all fond of children, and our white little ones much interest them, and are the objects of so much attention that I fear it will be difficult to keep them from being spoiled. I have to teach them their lessons in the morning before an audience, but it is a comfort to the children that the people do not understand English. Probably one reason Sui Nai was so reserved Sunday was because, supposing the young girls were her daughters, I politely asked how many children she had. Immediately hands were shaken at me from all parts of the room, and I have learned since that the sorrow of her life is that she is childless. Her parents and family live in Yeung Kong, but she goes there only at intervals of years. She has flower and vegetable gardens, but has walked in them only twice since her husband died, twenty-one years ago. She seems exceedingly fond of children, makes very much of ours, and they like to go there. Poor woman, with all her wealth and state! Pray that she may find joy in our Lord Jesus Christ. Her lady companion belongs to a family of high position in Yeung Kong, reads well, and teaches Sui Nai to read. We read together from the first chapter of Mark's Gospel on Sunday. The companion, E Ma, was intensely interested, had me explain to her fully how we worship, and asked if she might worship thus, too. Tuesday I gave them each a copy of Mark, reading to them, explaining, and kneeling with them in prayer. Wednesday I found E Ma had read nearly half the Gospel, and she told me with much surprise of Jesus' opening blind eyes, cleansing lepers and healing sick people without medicine.

I have been twice to the residence of another elderly woman of high position. These are the only such in the place. I see more women and girls at the latter's house, but the old lady is so intensely interested in my buttons, shoes, etc., that there is little opportunity for the Gospel.

THE SPELL IN THE NAME.

The strange part is the way all these people accept us as their relatives. I do not suppose any missionaries ever had a similar experience. Sam Tai tells me of their high position and wealth, saying, "You must know all, because you are our near relatives;" "You must never say your children are bashful in our presence, because we are their aunts." I said to a fine-looking lady of sixty, "How shall I address you?" and her reply is, "Call me Sam Ma, since our husbands are brothers." Another woman says, "Call me Ah Ku, since I am your elder sister." Others tell me without asking what their relationship to us is.

MRS. GILMAN wrote from HAINAN, in December, of Sunday services in Cantonese, Hainanese and English, all in one day, to suit the different hearers. She says:—

In the evening Mr. Gilman conducted a very solemn communion service, speaking first in English, then in Hainanese. The blessing of God was with us, and I wished with all my heart that you could see how the poor people listened and understood what was said, and how reverent they were.

Yesterday Mr. Gilman went with Mr. Wells to the eastern side of the island, to be gone two weeks. He will explore the new country and preach, and is taking with him a great number of Bibles and books. They walk all the way, having heavy straw sandals under their canvas shoes, a rough-and-ready suit and a big umbrella. They take a few provisions, "rough it" more or less, and are *so* glad to get home.

DAKOTA.

Miss Dickson wrote from Wounded Knee, Pine Ridge Agency, December 12, 1888 :—

You must not think because this is a log-house it is limited in size. When all that pasting was going on we thought it large enough. We have a guest-chamber, and you have no idea how nice it is going to look when we get our new wall-paper on. It came safely about a week ago. The mail carrier brought it from Rushville to the Agency, and Pretty Voiced Elk brought it from the Agency here. We do thank you all very much for it. We sent to Chicago for many of our supplies. Vegetables we procured near home, and we are now ready for a six months' seige. Such weather as we are having! Clear and beautiful. We have not had one really cold day. I do not suppose I shall write that in my next.

THE RATIONS SYSTEM.

The Indians have been away on their monthly pilgrimage to the Agency for rations, and we have been, as always when they are gone, lonely. When will this miserable system cease? They bring home their rations, and eat and eat until they can hardly move; the beef first, then their flour, and at the end of three weeks they are hungry. They take no care of their provisions, because they know they will get more without any exertion on their part. How much easier it would be to help them if they had to help themselves more! These Indians are still very wild, and many of the young men who were with the "Wild West show" came back thoroughly demoralized. They are bad enough when they go away, but they learn vices that they have never even thought of. All the money they get they spend in fine dress and come home quite the "dude," making the young men who did not go ashamed of their clothes, and creating in them also a desire to go away. A number expect to return to the show in the spring. I think the taking away of their land is the least wrong done to these people.

AN ACKNOWLEDGMENT.

The tools have come, and I am overwhelmed. I did not expect nearly so many, and everything is so nice. I can hardly tell you what a help they will be to us. We are very thankful for them, and also for the copy-books, pens, and pictures—yes, and the papers, too. I have just been thinking how pleased the young men will be when I get them to do any work, that they can use such nice tools, and I shall not knock up my fingers as much as I have done.

INDIA.

The following paragraphs from Mrs. Goheen's pen, concerning the girls' school at Kolhapur, will be the more interesting, since Miss Ewalt has lately gone to take charge :—

The whole number of pupils is twenty-five. I did not mean to have English taught, but I found many would be disappointed if we left it out, and the pupils themselves prize it so much that I am allowing it as an incentive to progress in other studies. All young India is eager to learn English. A few weeks ago, as I sat one evening in the carriage before some little shops in the town, waiting for Mr. Goheen, two or three pleasant-faced Brahmin boys passing made salaams to me, and said, smilingly, "Good-morning, sir." They used just what they had of the language.

The sewing class is expected to do all the necessary making and mending in the school, and to make plain garments for sale at a small profit. Our new buildings are going up rapidly now, and we shall, I think, be occupying them by the middle of January. We cannot but thank God and take courage.

KOREA.

Dr. Lillias Horton wrote from Seoul, December 14, 1888 :—

Winter is coming on slowly but surely. The children have almost stopped baking chestnuts in the streets, as they did the whole fall, and the thin silk attire, or no attire at all, of summer, has been gradually added to, until now we have coat after coat, sometimes nine layers of garments, several of which are wadded and quilted. On the feet are wadded stockings, and long fur-lined wristlets almost cover the little hands, which for further protection are slipped inside long, warm sleeves; and on the head is a funny cap, half bonnet, made usually of black or purple silk, lined with fur, with red cord and tassels in front, a hole in the top and long, wide ribbons hanging straight down behind, fastened together with little ornaments. Fires are kept burning all the time, and the *kimchi* (a sort of pickle which every one eats, and on which poor people live almost solely) is all made, great barrels of it in every house.

ON THE STREET.

I wonder whether you would enjoy a ride with me to the hospital. My chair is brought over to the orphanage where I teach before going down. It is very cold riding, and when I step in, I find my nice, warm muff, made of fox-skin, on the floor of the chair, and a thick shawl. When properly wrapped, my chair-men start off at a good steady pace. The street up here is wide, clean and level, with a deep stone ditch at the side and nice walls, made, like those around all Korean compounds and houses, of mud and stone. The clay or sort of mortar which is plastered all over the outside, turns a light yellowish brown. The wall is capped with tiles and looks very pretty. On one side of the street are the Russian and American Legations, the Presbyterian Mission and the Customs; on the other, the Or-

phanage, belonging to us, and the Methodist Mission. But we soon pass this comparatively decent street, and find ourselves in a narrow, crooked alley, the shallow ditches at the side reeking with filth; the houses are mere mud cottages, covered with thatch, and right on the street. Don't imagine anything like a sidewalk. The roofs slope down so low that even little I can barely pass under some of them without stooping. There are plenty of shops, such as they are; restaurants, where cheese, *kimchi*, steak, oysters, chestnuts, fruit, etc., are served to customers. The provision stores just now are full of beautiful pheasants, partridges, wild duck and other game. There is also plenty of delicious fish to be had. The butchers are the lowest class of people in Korea, excepting the poor despised priests, who are not allowed within the gates of the city.

The streets are well filled with people; a few women with green coats wrapped around their heads and faces, many women of the lower class with heads quite bare, plenty of children, men sitting in the doorways and by the sides of the houses smoking, babies, in all stages of small-pox, carried around on the backs of other babies. The people are very fond of their children; it is the commonest thing to see them petting and caressing them, and I have never but once seen a child chastised. Perhaps we shall meet some official going to the palace, in a chair covered with a leopard skin, carried by four men, in the usual blue coat with white belt and trousers and high black hat. He will have some soldiers, and six to twenty servants, crying as they run along, clearing the street before him, "*Keroot cheroo*," in a sort of minor sing-song, which sounds very well.

BOYS' NEW SCHOOL BUILDING.

Within ten minutes' walk from our compound we pass our new school for boys and men, now almost finished. It is the best and prettiest building in Seoul, and has been put up at much less cost than corresponding buildings belonging to other foreigners. We are now anxious to get it well furnished, and especially for books and maps. We need a library of all kinds of foreign books, and shall be glad to secure anything in that line, old or new.

EFFECT ON THE BABIES.

Arrived at the hospital, I enter a court, which is common to all; then up a short flight of steps, through another gate, and find myself in a square court, surrounded by hospital buildings — that is, little one-story houses. I enter my office, which is pretty cold in spite of a fire in a tiny stove, and commence the morning's work. My patients have most of them malaria, abscesses, skin diseases and sore eyes. No small-pox cases have been brought me yet; they never think of asking medicine for that, it is so common. The babies often scream with terror at the sight of such an outlandish-looking being.

Miss Mary E. Hayden wrote her first letter to her Board from Seoul, November 26, 1888, two weeks after her arrival:—

At Yokohama we waited eight days for a steamer to Nagasaki, and had a pleasant visit with missionaries and saw a little of work there. I was most kindly entertained at the home of Dr. Hepburn. The passage from Yokohama to Nagasaki covered five days. It was very delightful through the Inland Sea. At Nagasaki we were delayed three days awaiting a steamer for Chemulpoo, the seaport of Korea, and here also we were kindly entertained. Mrs. Davison, one of the M. E. missionaries, did much to make our stay pleasant. Japan is beautiful, with its hills covered with an almost tropical growth, and its valleys under a high degree of cultivation. The people are as interesting for their politeness and receptiveness as their country is attractive.

We arrived at Chemulpoo at nine A. M. November 19th, and had no sooner anchored in the bay than we were bade a most hearty welcome to Korea by two of the workers from Seoul. We went ashore, and, as chairs for the ladies and ponies for the gentlemen were ready, we set out at once for Seoul, thirty miles distant.

Eight coolies attended each chair, sets of four alternating in bearing it. Half way from Chemulpoo we were met by several others from the M. E. and Presbyterian Missions. My coolies proved not very good bearers, and before the afternoon passed we begun to fear that some of us would be left outside the gates, which close at dark.

As it grew late it was decided that all except Mr. Bunker should hurry forward, and, if possible, have the closing of the west gate, at which we were to enter, delayed. Through Mr. Bunker's persistent urging on of the poor tired men we succeeded in reaching the gate in time, though it was too dark to see much of the surroundings.

Mrs. Bunker's welcome to me to her own home was most cordial. She had not forgotten her own arrival. Members of both missions called upon us next day. The entire American and European population does not exceed fifty. The day after my arrival Mrs. Bunker took me to see my charge—the one orphan with whom I am to begin. She is a nice child. Since I came we have taken another motherless child of six years, but she seems homesick for her father, and we fear some trouble in getting her to stay. It is difficult to get children since last summer's trouble. They are afraid of us.

Have begun the study of the language, and must say the task looks gigantic. The missionaries all have pleasant homes, though it may seem inconceivable to the home folks that mud walls can ever be made attractive.

HOME DEPARTMENT

THE MONTHLY MEETING.—*March.*

Scripture Text, Ps. cxviii. 25—Save now, we beseech Thee, O Lord! O Lord, we beseech Thee, send now prosperity.

Scripture Reading, 1 *Tim. ii. 1–6.*

General Topic.—Our Missions in Mexico and Guatemala.

Mexico.—"This great land is near, needy, neglected, but hopeful."

Work in and around Mexico City; the Missionaries in charge; notice the large number of Mexican ordained ministers and licentiates. Work of the Press; increased circulation of *El Faro*. The Theological class at Tlalpam. The Girls' School.

Northern Mexico; the principal Stations; the workers. Incidents at Zacatecas, at San Luis Potosi.

Number of Churches in both Missions; of church members. Amount of Contributions. (Refer to Annual Reports.)

Day-Schools in Mexico City. Daughters of Mary. A Word from Tabasco. (*W. W.* March '88.) A visit to Almaloya, where Nicanor Gomez was murdered. (Letter, p. 156, June '88.) Letter from Mexico City. (Dec. '88.)

In view of the condition of the Treasury, would it not be well to read again, "Some Gifts in the Treasury" (*W. W.*, Nov. '88) and Liberality in San Luis Potosi? (*The Church*, Feb. '88.)

Poverty and Persecution; influence of Protestantism increasing; growth during the year. (Read *Retrospect and Prospect.*) Facts about Romanism; its power over woman; the sufferings of the converts; sympathy for secret believers; the case of Don Tiburcio Vasquez. (Read *The Quintessence of Romanism.*)

The Spanish Language in relation to the World's Evangelization. Disastrous effects of the repeal of the law prohibiting bull-fights. (*The Church*, March '88.)

Meeting of General Assembly of Evangelical Missions in Mexico. Plans discussed for promoting Missionary Comity; for establishing a National Church and Union College. (*The Church*, April '88, p. 380.)

The Martyr of Ahuacuatitlan. Helpers and Hindrances in Mexico. (*The Church*, May '88.)

Six Weeks in Guerrero. *The Church*, July '88, p. 31.) Letter from the Ziticuaro field. (Aug. '88.)

Drift of Religious Sentiment in Mexico. (p. 573.) City Mission work in Mexico City. (p. 593.) The Laguna work; a unique Sewing Circle. (p. 598, *The Church*, Dec. '88.)

Letter from Dr. Greene. (*N. Y. Evangelist*, Jan. 10, '89)

Review of the work in Guatemala. (Refer to last Ann. Report of B. F. M. of N. Y. and of N. N. Y.)

Guatemala as a Mission Field; difficulties; encouragements; special needs. (*The Church*, March '88.) Scattering the Seed. (Letter, p. 512, May '88, also p. 194, Aug. '88.)

Prayer for those suffering persecution; for more laborers; for a blessing upon efforts to train Mexicans for the ministry; for teachers and pupils in day-schools as well as boarding-schools. Continued prayer for the treasury.

E. M. R.

SUGGESTION CORNER.

ON ANNUAL MEETING.

Wanted! A month before Annual Meeting, a woman with eyes all round her head, who is appointed to do nothing else but see to it that the meeting is announced, fully, early and everywhere. The programme should be nicely printed in all the local papers and sent to the pastors of all denominations, and the announcement given from as many pulpits as possible in the vicinity. People who have "just moved in" should be personally invited, and a special letter sent to Cousin Mary Ann at the Four Corners. It is a pity, two weeks afterward, to have ladies living five miles away, say, "Wish we had known it!"

Beforehandedness is an excellent thing in programmes. Many ladies cannot attend meeting on both days, but if it is published in the newspaper, they can choose their sessions.

No amount of pains is wasted on these programmes; one hastily drafted makes a hit-and-miss meeting.

Two things to be secured whatever is omitted: time for prayer and time for missionaries' addresses.

If there is to be a Children's Hour, that woman "with eyes," etc., sees to it that the Sunday-school and public schools, as well as Bands, are notified, the time accommodated to them and the children marshaled for the Hour.

A correspondent thinks: "'A Missionary Telegraph,' in *Children's Work* for February, helpful for workers who have grown beyond the snow-balling age. The globe with darning-needles to mark the mission stations furnishes an excellent object-lesson, and as the silver thread passes from station to station through the needle's eye, every heart will wish to be put in connection by gifts and prayer."

There is a capital idea afloat in the vicinity of Tenafly, N. J. It is that of giving facts relating to a missionary field, on the plan of the spelling-match. In one case, out of a Band of twenty children, seven were left standing on each side, after a lively half-hour match on China. One little seven-year-old, having got to the end of his facts, rolled his eyes and shouted in desperation, "The Chinese can run!" but the umpire, foreseeing what a raid on English verbs was likely to follow, was obliged to seat the young man. Wouldn't China-matches and India-matches be just as suitable for young ladies and gentlemen as for children?

Another thing for young ladies:

A Baltimore President finds the plan of "heralds" works to a charm. Each herald announces at every meeting, the latest and most interesting item from her field, in one minute.

WHY OUR SOCIETY DID NOT DISBAND.

I'm only a plain, unlearned old woman, Miss Mary, and never had no knack of story-telling, but as you're so anxious to hear about it, I'll tell you how it all came about that we've such a live missionary society, as you say, in our little town.

You see, three or four years ago—yes, four years next April—our other minister's wife, Mis' Allison, she was a-visiting her people in one of those towns where the Annual Meeting was going on, and she went to the meetings all the time and got just full of missions. And when she come home nothing would do but *we* must have a missionary society here; and so she talked and begged till she got most of us to say we'd join if she'd do the leading. And we *did* have some downright good meetings as long as she was here. But when she moved to California, and we hadn't no minister for a long time, we got kinder downhearted and lost our interest in the heathen and in our society.

Well, we met and met, but couldn't scarce ever get enough together to have a meeting, and when we did, nobody'd pray 'cept Mis' Barton and Mis' White, and we'd nothing to read, for we'd stopped a-tàking the magazines, so we'd mostly spend the time a-talking about everything under the shining sun *but* the heathen, and then go home.

So, after things had dragged on that way for a long spell, we allowed we might as well given it up, and one Sunday we had it given out in church that we'd have a special meeting the next Tuesday for the purpose of disbanding.

But when Tuesday came round and a cold, drizzly rain set in and never let up a minute till noon, I'd a'most made up my mind 'twan't no use for me to take that two-mile ride to town, for there wouldn't be nobody at the meeting such a day as that. Howsomever, as I'd promised to take three pounds of my best Jersey butter to Mis' Judge Scott, who'd invited most of us church women to supper that evening to her house—(you've seen that fine house just across the street from the church)—I thought it would do no harm to start an hour or so earlier and see if anybody *would* come out.

So Josiah hitched up old Betty to the covered rig, and we set out and jogged along through the mud and slush kinder slow, so that by the time I drove up to the church the last bell was just done a-ringing.

Well, when I opened the door expecting to find the church about empty, you can guess how amazed I was to see more'n twenty women a-waiting there for our president, Mis' Barton. I slipped in quiet and set down alongside 'Liza Jenkins, and whispered, "For the land's sake, 'Liza, what *is* a-going to happen? Is the millennium come, or is a live missionary going to speak, or whatever did bring all these women out such a day as this?" And she whispered back in a 'shamed sort of way, "I reckon it's mostly on account of that tea-party over to Mis' Scott's. You see, we hated to go to that and not come to the meeting when it was so close." I couldn't help thinking, "Poor human natur! We must think the Lord feels wonderful flattered to find us so zealous for missions when there's a party next door."

Well, as I set there a-waiting, I begun to get a little thawed out after my cold ride, and then to feel drowsy-like, and by the time Mis' Barton had opened the meeting and begun reading a tolerable long psalm, I was that stupid I thought I'd just shut my eyes one minute to rest 'em. But I guess I must have lost myself, for when I opened 'em again, there stood on the platform the blessed Lord Jesus himself, a-looking that sorrowful and reproachful that we all shrunk back in our seats, for we knew by that look that he had something against us.

And when He said, slow and solemn-like, "Woe unto them that are at ease in Zion," I was that flustrated, for I made sure He meant me, on account of my having gone to sleep in meeting. But He didn't appear to notice me in particular, but lifted up His hands and raised His eyes to Heaven as he said, "Father, forgive them, for they know not what they do." And while we was all a-trembling and shaking, and wondering how we'd displeased Him so, He looked straight and stern into our faces, saying, "When I say unto the wicked, thou shalt surely die, and thou givest him not warning . . . . to save his life, the same wicked man shall die in his sins, but his blood will I require at thine hands." And then as soon as He said, "How shall they hear without a preacher, and how shall they preach except they be sent," then we knew He meant us going to give up a-trying to save the heathen.

So when Mis' Barton, afraid and trembling, said, "Lord, what wilt Thou have us to do?" she just spoke the feeling of all our hearts. And the dear Jesus answered, "Be not weary in well-doing. Forsaking not the assembling of yourselves together. No man having put his hand to the plough and looking back is fit for the kingdom of God."

Then Mis' Barton said, a little more satisfied-like, as if she had a good excuse to back her, "But, Lord, there are so few of us, that it seems useless to keep up our meetings any longer."

But the Lord didn't appear to think that was much of an excuse, for He said, "There is no restraint to the Lord, to save by many or by few. Where two or three are gathered in my name, there am I in the midst of them."

But Mis' Barton went on, not complaining, but as if she really didn't know what to do, "O Lord, we are so feeble, we are so feeble! What can our little society accomplish among so many millions of heathen?"

And His answer come, sweet and comforting, "They that wait upon the Lord shall renew their strength. He giveth power to the faint, and to them that have no might He increaseth strength."

But when Miss Lester spoke up and said, "Lord, how can we hope for the conversion of the world, when it takes so much money and so many years of hard work to establish one feeble little church in heathen lands?" I made sure He'd reprove her for her presuming, but He only said, in a patient, loving way, as if He was thinking of the poor lonely missionaries, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. A little one shall become a thousand, and a small one a great nation. I, the Lord, will hasten it in His time."

Then little Mis' White, with her six children at home, and her childish old father to take care of, said, "Dear Lord, I do pray Thy kingdom come, and want to do all I can to bring that good day; but my hands are so tied and my life is so full of care, that I've no time for so many meetings. Am I not serving Thee in caring for my family?"

And He looked at her so loving that I thought sure He'd excuse her; but He only said, "Seek ye *first* the kingdom of God and His righteousness. Casting all your care upon Him, for He careth for you. Take heed lest any time your hearts be overcharged with cares of this life, and so that day come upon you unawares. That which fell among thorns are they which are choked with cares of this life and so bring no fruit to perfection."

Then Mis' Nichols, whose big farm joins ours, you know, put in her plea: "O Lord, we have been trying to do something for missions, but this year, Thou knowest how the crops have failed; the harvest has been scant, and there is little money for what we actually need." But He didn't say there was no call for *her* to do anything, but, "*Every* man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. There is that scattereth yet increaseth, and he that watereth shall be watered also himself."

An' then Mis' Peterson, with her diamond a-sparkling in her ears, and her seal-skin cloak a-snuggled round her—her as had told us she couldn't afford to give to Foreign Missions any longer, be-

cause there was so many calls for money, she had the face to get up and say, "Some of us, O Lord, have means, but our expenses are so great, and we *have* to live. When times are so hard and money so scarce, those of us who have money are called on for everything, and it is give, give, all the time. Isn't there a limit to one's ability to give?"

I tell you, I daren't meet His eye, I was that 'shamed for her; but He just said a little more stern, "The silver is mine, and the gold is mine. Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth. Will a man rob God? Yet ye have robbed Me. Bring ye all the tithes into the storehouse."

Then little Mis' White spoke up again. "O Lord, we do want to bring in all the tithes, but there are so many little mouths that *must* be fed; so many little bodies that *must* be clothed, that when that is done there is little left to give." And then He just give us the Bible way of doing these things. "Upon the first day of the week let every one of you *lay by* him in store, as God hath prospered you. The tenth part shall be holy unto the Lord."

Just then up spoke Mis' Wilson, who hadn't said anything before. "But, Lord, there is so much to do at home. There are heathen at our own doors—the poor and the needy, right here, a-suffering for food and clothing. Does not charity begin at home?"

And his answer come quick and strong, "These ought ye to have done, and not to have left the other undone."

Then Mis' Hunter, who don't believe in Foreign Missions, but who had stopped in with Mis' Peterson, asked, "Lord, have we not all we can do in sustaining our home missionaries in their weak, struggling churches? Isn't it better to give all we can spare to spreading the Gospel in our own land, where it is so much needed?"

"Go ye, teach *all* nations," He said, mighty positive. "Go ye into *all* the world and preach the Gospel to *every* creature."

It appeared as if he had touched everybody's ailment except mine, so I just swallowed the lump that was in my throat, and I said, "Dear Lord, I'm sure I want the poor heathen to have the Gospel, and I'd do anything I could to help; I'd go to missionary meeting rain or shine; I'd willingly give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer." And I thought maybe, if I'd do everything else willing, He'd say that was enough, because of my timidness, but He just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid He didn't understand my feelings, and so I said, "Yes, Lord, I *do* want to take up my crosses, and I wouldn't for anything deny Thee before men; but when I try to pray in meeting I just get so flustrated I don't rightly know what to say."

And He settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said: "Likewise, also, the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us." So I daren't open my mouth again. But Mis' Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me, and I am not capable of doing it."

And again come His offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it *shall* be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, *I* will help thee.'"

And then, when our mouths were all stopped with His arguments, the loving Saviour, with such a look of sadness and tenderness as He must have had when He was a-weeping over Jerusalem, said, "O, my people, what have I done unto thee, and wherein have I wearied thee? Ye have said, 'It is vain to serve God.'

"'I gave my life for thee; my precious blood I shed
That thou mightest ransomed be, and quickened from the dead,
I gave, I gave my *life* for thee.
What hast *thou* done for *me?*'"

And His voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and, would you believe it? there I was standing and a-crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had

dreamed all that, while Mis' Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was that lifted up above common feelings that I didn't care for nothing of that kind; but when they was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to Him for not keeping up our society, and how flimsy they looked when He answered 'em right out of His Word, and how we'd hate to take up them excuses to the judgment bar of God, and how we wouldn't get 'em off our tongues there as glib as we do now, and how I hoped the Lord would forgive me for not even trying to pray in meeting. And then I told 'em if we couldn't any of us talk in meeting, as some of us had often said, why it must be a particular kind of meeting, for when we got over to that party to Mis' Scott's, I'd warrant we'd talk fast enough to make Satan laugh in his sleeve at having put *that* silly excuse into our mouths. And as to the hard times and the poor crops, I wouldn't wonder if we'd all spent more in getting new things for that same party than we had in two years for Foreign Missions, or Home Missions either, for that matter. And as for the bad roads, and the cold days, and the hot days, and the rainy days, wasn't it a mighty pity we couldn't have a party next door to our meeting *every* month? And that, as for me, I was going to stick to the society through thick and thin, if I had to be president and secretary and meeting all at once, for I wasn't going back on the Lord that way again.

And, would you believe it? they wasn't one mite mad, but some of 'em was crying and all of 'em was solemn, as if they had seen the Lord as well as me.

An' then I asked 'em wouldn't they all kneel right down with me and help me ask the Master what *He* wanted us to do about it; and I tell you, I found that if I couldn't never pray before it must have been because I'd nothing particular to say to the Lord, for the words come quicker'n I could speak 'em, and I never once thought about what Mis' Peterson and Mis' Nichols was thinking about my poor prayer, but most forgot there was anybody there but me and the Lord, as I told Him how wicked we'd been feeling, and how ashamed we was, and begged Him to forgive us and help us to follow Him wherever He led; and before I'd hardly got done praying, Mis' Barton, she begun and prayed pretty much the same way; and then Mis' White, and another, and another, and we each took our old excuses and laid 'em at His feet, and they did look so little and mean lying there, that we just wondered how we'd ever come to let 'em lord it over us as they had.

Well, the upshot of it all was that we determined then and there that, God helping us, we'd never stop working for the heathen till He called us Home; and that we'd do anything that the Master wanted us to, speaking, or praying, or leading; and if we wern't main sure what He *did* want, we'd keep on asking Him till we found out.

An' since that day, two years ago, we've never missed having a meeting, rain or shine, and you seen yourself to-day how the women come out and how they take hold of everything, and we don't hear no more of them old excuses, but we just keep on a-working with all our might, so that if the dear Lord should come down suddenly some day to any of us, we needn't be afraid to have Him ask, "What hast thou done for me?"

Mrs. J. N. McCord.

[The above article can be obtained in leaflet form at Room 48, McCormick Block, Chicago, Ill. Price 3 cents, 30 cents a dozen.]

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

President, Mrs. WM. E. SCHENCK.

CORRESPONDENCE with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss S. W. DUBOIS.

Concerning special objects, Miss M. D. PURVES; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young People's and Children's Bands, Miss F. U. NELSON.

Candidates will address Mrs. S. C. PERKINS.

Treasurer, Mrs. JULIA M. FISHBURN.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE Nineteenth Annual Assembly of this Society will be held in Philadelphia, April 24 and 25, in the Walnut Street Church (Rev. S. W. Dana, D. D., pastor). According to the by-laws, "one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each

young people's Branch or Band." *The names of all delegates should be sent to Miss L. W. Jordan, 1334 Chestnut Street, not later than April 10.* Entertainment will be provided as far as possible in the vicinity of the church, and those wishing this accommodation should write promptly. Delegates not desiring entertainment will please mention that fact in sending their names.

All who come to attend the meetings, whether delegates or not, will be entitled to the reduction in railroad fare of two-thirds off the price of the return ticket. Certificates to that effect will be provided *at the station from which the person starts*, and will be signed at the Assembly, to entitle the holder to the above reduction. This arrangement holds good on all lines running to Philadelphia *except* those between New York and Philadelphia and in Northern New Jersey: excursion tickets only can be had on those roads. The Camden and Atlantic and West Jersey lines, however, make the reduction.

It is hoped and expected that this will be an eminently practical and useful, as well as inspiring meeting. There will be a special conference of Mission Band workers as well as Presbyterial officers, when knotty questions and suggestive hints will be called for. The last session of the Assembly will have particular reference to young people's work. Missionaries from many lands will be present to tell their wondrous story, and we can but say "Let no one stay away who can come."

AGAIN let us remind all contributors that *our Treasurer's books close April 20.* Before that time every Presbyterial treasurer's account is due.

MISS HARRIET NOYES sails February 13, for the third time, for her mission home in Canton. Twice ten years of service has she already given to her beloved Girls' School, which has attained an enviable reputation under her leadership, and now she returns strong in health, and asking no better thing than to be allowed to spend another ten years in like service. During her stay at home she has been called to lay away to rest both father and mother, and we follow her in this outgoing with feelings of peculiar tenderness and love.

MISS M. P. DASCOMB has returned to this country from Sao Paulo, Brazil, for the vacation to which she is justly entitled. She has "not come home broken down in health, but only needing a rest." Her address is Oberlin, O.

MRS. JOHN NEWTON has reached her destination, and been appointed to the Girls' School in Allahabad, recently under the care of Miss Lawson. She writes: "It was pleasant to find so very few unfamiliar faces;" many of the workers of former years being still there, and "those who have joined the mission since I left are for the most part relatives or friends." After a full three days at Ambala, and a brief visit to the aged father at Lahore, she arrived with Miss Babbitt early one morning, and the next day began "taking over" the Girls' School. Notwithstanding the unusual and trying delays and vexations, Mrs. Newton is confident of a good school if she can get suitable teachers, and concludes her interesting letter with an earnest plea for *only one* first-class teacher.

THE record of our Week of Prayer is alike from year to year, in that it tells of large numbers, great earnestness, and a new impetus given to the foreign missionary work; but the blessings thus received are always "new every morning," and sure as the promises of God. The topics this year were unusually varied, and every part of our work—yes, and every worker—was remembered. It was said by many to have been the best series of meetings we have ever held. Miss Ewalt was present at one of them, ready to sail for India the following day.

FULL and fascinating reports have been received from Dehra and Kolhapur suitable to be read in meetings, which can be had for the asking, at 1334 Chestnut Street.

THE Young Ladies' Band of Bethesda Church, Philadelphia, have made new and beautiful costumes for a Japanese wedding. Full directions for the entertainment, and the terms upon which the costumes may be obtained, will be given by addressing Mrs. Wm. H. Lamon, S. E. cor. 9th and Lehigh Ave., Philadelphia, Pa.

NEW AUXILIARIES.

Los Angeles Presbytery, Emmanuel Ch., Los Angeles, Cal.
St. Clairsville " Jerusalem, Ohio.
" " " Pleasant Valley Ch., Blaine, Ohio.

NEW BANDS.

Cal., Los Angeles, Immanuel Ch. Young Ladies' Society.
Penna., Everett, Children's.
" Philadelphia, Northminster Ch., Armor-bearers.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S.-E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in Africa and Syria, Miss ANNIE GILES; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries and concerning organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT. Concerning missionary visits, Mrs. GEO. BANCROFT.

Correspondence concerning candidates, Mrs. H. T. HELM.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

THE Eighteenth Annual Meeting of the Board of the Northwest will be held this year in the First Presbyterian Church of Fort Wayne, Indiana, beginning with a reception on Tuesday evening, April 23, and continuing with the busi-

ness meetings through Wednesday and Thursday. The innovation of holding the reception on Tuesday evening, rather than on Thursday, as heretofore, has been planned to give delegates an opportunity of becoming acquainted at the beginning of the session, and securing therefrom more freedom of intercourse and mutual benefit. We shall have present with us a number of missionaries, several of whom, wearing native costumes, will address the meeting. On Wednesday evening Mr. Spears, a student of Princeton, will address the young people, and a conversation will be given by the Misses Ward in Chinese costume.

Letters requesting information concerning the meeting should be addressed to Mrs. D. M. Wells, Westminster Seminary, Ft. Wayne, and information as to railroad rates for delegates will be found in the April numbers of the *Interior* and of the *Herald and Presbyter*, or may be obtained by addressing Miss Carrie B. Sharpe, Westminster Seminary, Ft. Wayne. In the few weeks remaining before the Annual Meeting, can we not make an extra effort to raise money for the building fund? Repairs on the Saltillo (Mexico) school building will cost nearly $1,200. We are also asked to raise $250 for a house for Mr. and Mrs. Good, at Kangwe Hill, Africa, and our share of the extension on the girls' school building in Mexico City is $2,500. All of this to be raised before March 20. More than that, we are $2,000 behind on the General Fund. Now is the time to show our strength and courage!

New Auxiliaries.

Council Bluffs Presbytery, Logan Young People's Circle.
" " " Cheerful Workers.
Detroit Presbytery, Marine City, W. M. S.
Pembina Presbytery, Neche, Willing Workers.
Peoria Presbytery, Oneida, Delhi Mission Workers.

Women's Board of For. Miss. of the Presbyterian Church.

No. 53 Fifth Avenue, New York City.

President, Mrs. Henry N. Beers.

The regular prayer-meeting is held the first Wednesday of every month, at 10.30 A.M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and reading missionary letters, commencing at the same hour.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Avenue, N. Y. City.

The Nineteenth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the First Presbyterian Church, Utica, N. Y., on Wednesday and Thursday, April 10th and 11th. The officers of the Presbyterial Societies, and one representative from each auxiliary (the Women's Societies, the Young Ladies' Societies and Bands), will be provided with places of entertainment. These will please send their names and addresses as soon as possible to their Presbyterial Secretaries, who will forward them to Mrs. C. E. Shaver, 46 Lansing Street, Utica. Others wishing to attend will be furnished with addresses of hotels and boarding-houses, by applying in like manner to Mrs. Shaver.

Last month the Philadelphia Society gave its friends a sum in subtraction. We do the same this month. The result would be appalling did we not believe that our Societies will be faithful to the work undertaken, and that our showing will soon be very different.

Receipts reported in Woman's Work, February, 1888, $26,349; for 1889, $18,179; a deficiency of over $8,000. Will not the Presbyterial Treasurers forward at once all the money they have on hand? Will not the Auxiliaries forward to the Presbyterial Treasurers at once all they have collected? Will not each one be sure that these collections are a little ahead of last year? Surely no Society is willing to fall behind.

"Retreat, retrench," once wrote a missionary; "the words sicken me; I wish they could be stricken from the language. They are the hardest a missionary ever has to hear."

Don't let us cause them to be heard this year. Don't delay in sending to the treasury all you can. We are waiting for $3,000 for outfit and traveling expenses of missionaries—$3,723 has yet to be raised for new buildings, work assumed for this year, *and the books close March 31st.*

The special objects calling for immediate aid are:

Boarding School for Boys, Peking, shares $30.00; Jumna High School for Boys, shares $40.00. This last school is under charge of Mr. Lucas, Allahabad, India. We have *twenty-one shares—not one taken.* Where are our "Lend-a-Hand" boys, our "Link" boys? Do come to the rescue now.

Medical work at Jalandhar, India, shares $25.00. Surely girls and boys will help here! Send to the Bureau of Exchange for Mrs. Forman's letters. They will tell you how beautiful the work is: sick bodies healed, but better still, starving, weary souls fed with the Bread of Life.

The Girls' School at Haft Dewan, on the Plain of Salmas, Persia, shares $25.00. Read about this school in Miss Roberts' letter, Woman's Work, October, 1888.

The amounts needed for building at once are:

An addition to the Girls' School, Mexico City, $955; House for Missionaries, Kangwe Hill, Africa, $166; new building for Seminary at Oroomiah, Persia, $715; School Building at Merida, Yucatan, $500. For fuller particulars regarding any of these objects write to Mrs. Thomas Denny, 53 Fifth Ave.

Every one speaks of the delightful meeting of the New York Presbyterial Society, held January 24, in the Madison Square Church. It was encouraging, showing the work done; it was inspiriting for work to be begun.

Miss Sara A. Warner has come home for

a rest after nine years' continuous labor at Ningpo, China. All letters from the Mission say how greatly she is missed, and express earnest desire that this vacation may be so restful that she will soon be able to return in full strength to her post.

AN informal meeting was held at the Rooms on January 12th, as a farewell to Miss Giddings, who sailed that day *en route* for Woodstock, India.

WE have been greatly saddened to hear from Mrs. F. V. Mills, Hangchow, China, December 12, 1888. She and her husband have been greatly afflicted in the death, first, of a little son born last winter, who was taken from them almost without warning last July. In November the only remaining child, also a boy, died after an illness of twelve days with dysentery.

MRS. EDWARD NEWTON writes of the pressure of work at Lodiana, India. She says there are many missionary ladies in the country, but many are married and have family cares, and a large proportion of the others are doing educational work. She longs for unmarried women to do evangelistic work.

MISS LILY MURRAY has already twenty-five pupils in vocal and instrumental music, in Graham Seminary, Tokyo.

LETTERS from Mrs. McCaulay, Tokyo, December 8; Miss Ford, Tripoli, January 7th; Mrs. Thompson, Yeung Kong, China.

NEW AUXILIARIES.

Louisville Presbytery, Kentucky, Owensboro.
Boston Presbytery, South Ryegate, Vt.
Brooklyn Pres., Brooklyn City. Franklin Ave. Ch., Waste Not Band.
" " " Greenpoint, Girls' Noble Miss. Band.
" " " " Boys' Earnest " "
" " " Greene Ave. Maud Murray " "
" " " Ross St. Rays of Light " "
Cayuga " Genoa, 2d Pres. Ch., Girls' Mission Band.
Long Island Pres., Middle Island, L. I., Dime Miss. Band.
Nassau Pres., Freeport, L. I., "Doing Little Things in His Name."
New York Pres., New York City, Hope Chapel Band.
" " " " " Boys in Earnest Club.
North River Pres., Newburgh, Calvary Ch., Golden Rule Bd.
Rochester " Honeoye Falls, Golden Rule Band (boys).
" " " " Girls' Mission Circle.
" " Webster, Guards of Honor (young ladies).

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

President, Mrs. H. B. NASON.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss ANGIE C. WING, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MCCLURE, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. EDDY, Glenwood, Troy, N. Y.

OUR Annual Meeting will be held at the Fourth Presbyterian Church in Albany on the 16th and 17th of April. The ladies of this church are preparing for this meeting in the most liberal and hospitable spirit. The formal invitation will be given in the next number of this magazine. A meeting of our Bands will be held on the afternoon of the 17th of April. Those band-leaders wishing to take part in this meeting are requested to communicate with Mrs. D. N. Kirk, of Albany, who has been appointed to take charge of these exercises.

THE General Treasurer of our Society earnestly requests that all moneys due, this current year, be forwarded as soon as possible, to avoid the pressure of last year. The last dollar to be acknowledged in the accounts to be presented at Annual Meeting should be received by April 1. Address, Mrs. Chas. R. Church, 595 N. Broadway, Saratoga.

OUR Printing Committee has just issued, in form of a leaflet, a very interesting letter just received from Hainan. Another letter, which has recently come from Persia, will be printed this week. Both will be at once circulated throughout our Societies and Bands.

ONE word to our District Secretaries. You are twenty-one in number. It is your duty to circulate IMMEDIATELY among the churches assigned you, all the leaflets and missionary letters sent you by Miss Wing and Mrs. Curtis. Besides, you should know always, and particularly at this season, either from letters or personal visits, the condition of all the societies and bands on your list and report at once to your corresponding secretary. Are you doing this work conscientiously? Much of the usefulness of our general Society depends upon the manner in which you discharge this duty. During this last month one of our District Secretaries personally visited every society on her list. The following encouraging report has just been received.

ONE of our District Secretaries had a pleasant surprise lately. With the leaflets on "Our New Work in Mexico" in her hands, she started to place them in a church, where she supposed there was no Woman's Auxiliary, but where she thought she might find a few women willing to give, individually, to the special work of our Society. Three names had been given her of women interested in missions. She found the first name on the list that of the president of a newly organized society, and another the name of the secretary and treasurer. Mr. Noyes had visited this society and their contributions were pledged to the support of a Bible-reader in Canton.

The new Auxiliary was that of the First Church of Green Island; President, Mrs. Wm. Bliss, Secretary and Treasurer, Miss Anna Onderkirk. The leaflets were gladly received with the promise that the new object might be remembered in some way.

A VERY interesting letter from Rev. Robert Williams has just been received by the First Church, Troy. Copies may be had by applying to Miss Angie C. Wing.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

President, Mrs. Jas. H. Brookes.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive Street, for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3944 Bell Avenue.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A.M. and 4 P.M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

The women of Indian Territory are becoming active and earnest in their missionary work.

An interesting meeting was held in Vinita, in December, and the subject "How to enlist and interest others in the cause of missions" was thoroughly discussed by both gentlemen and ladies, and one writes: "We hope the fire of interest has been kindled and that it will be kept brightly burning by the fuel of facts."

The Board decided to assume the support of Miss Eva M. Worden, teacher in the Omaha Indian Mission.

The annual meeting of the Board, to be held in Carthage, Mo., is looked forward to with much interest.

Our Board is preparing a new set of Missionary Maps.

A young lady of much promise, Miss Whaley, has offered herself for Foreign Mission work and been accepted. She wishes to take a thorough medical course before going out, and will enter a medical college next fall.

The Board has decided to purchase a scholarship in either the Philadelphia or Chicago Medical College for women, and we hope to thus educate earnest young women for double usefulness in foreign lands.

We are still much behind in our receipts, and the fear is settling down upon our hearts that our work must languish for lack of means. Can we not give more freely these last months of our year, and make up the deficiency?

The Programme Committee are busily at work preparing goods things for our annual meeting, and we are looking forward to the precious feast with eager hearts.

We are very happy in having our first news from Miss Mary Hayden, our missionary in Seoul, Korea. Miss Hayden reached her new home November 19th, and was cordially welcomed by missionaries and others.

For further particulars see letter from Miss Hayden in this number of our magazine.

Our new leaflets of English publication are well worth reading. Beautiful poems, "Dying! And no Man Careth for their Souls," price 2 cents; "Go, Work To-day," price 1 cent. Address, Woman's Board of the Southwest, 1107 Olive Street, St. Louis.

New Auxiliaries.

Kansas, Morantown, Children's Band.
Missouri, Greenwood, W. M. S.
" Hopkins, "

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from January 1, 1889.

[PRESBYTERIES IN SMALL CAPITALS.]

Baltimore.—Baltimore, Brown Mem., 150, Handful of Corn Bd., 65; 2d Ch., 36, Willing Hearts, 20, Mrs. J. B. M. Bristow, 500; 12th Ch., 45, S. S. Cbristmas off., 9.10; Deer Creek Harmony, 23.25; Ellicott City, Christmas off., 5; Hagerstown, 30; Lonaconing, 25; Taneytown, 54, 962.35

Butler.—Allegheny, 8; Grove City, 11.25, Children's Bd., 37.97; Harlansburg, 20, Y. L. C., 19; Martinsburg, 5; Sunbury, 16 (less exp.) 116.62

Carlisle.—Carlisle, 2d, 30; Chambersburg, Falling Sp., 14.87, Y. L. B., 112; Dillsburg, Monaghan, 8.50; Greencastle, 42; Harrisburg, Market Sq., 155, Macedonian Bd., 218, S. S. Senior dep't, 55.99; Pine St., 195, Brave and True Bd., 15, Y. L. B. 28; Mechanicsburg, Birthday Bd., 15.50; Middle Spring, 35; Millerstown, 2.80; Paxton, 10; Shippensburg, 43.50; Silver's Spring, 7; Steelton, 2.71, 1,010.96

Chester.—Atglen, Busy Gleaners, 5; Chester, 2d, 19.44, Mary B. Reaney Bd., 4; Chester, 3d, 12; Coatesville, 25, Labor of Love Bd, 40; Downingtown, 19.78; East Whiteland, 50; Lincoln, Willing Helpers, Christmas off., 1.20; Media, 26.88; Oxford, 1st, Th. off., 30, S. S. Syrian Chapter, 50; Wayne, 25; West Chester (Th. off., 180), 230, 538.39

Chillicothe.—Bloomingburg, 5; Chillicothe, 1st, 21; Chillicothe, 3d, 6.80; Concord, 5.50; Greenfield, 14.35; Hillsboro', 25, Sycamore Valley Bd, 2.50; Mt. Pleasant, 5; Marshall, 4.84; North Fork, 7.50, Cheerful Givers, 6.50; Pisgah, 12.25; Washington C. H., 12, Y. P. S., 2.15, 130.39

Cincinnati.—Avondale (Th. off. 19), 97.20, Mrs. C. L. Bragg, 40; Cincinnati, 1st, Th. off., 17.85; 2d ch. (Th. off., 21), 36, Mary Skinner Bd, Th. off., 2; 3d Ch., 30, Layyah Circle, 30; 6th Ch., 21.50; 7th Ch. (Th. off., 35), 58.10, King's Messengers, 30; Bethany, Th. off., 5; Central, Th. off., 16; Cumminsville, Th. off., 4.50; Mt. Auburn (Th. off., 26.75), 165.75; Walnut Hills (Th. off., 58.40), 179; Westminster, 30; Cleves and Berea, Th. off., 7.10; College Hill, Th. off., 5; Delhi, Th. off., 16.50; Glendale, 44; Lebanon, 25; Madisonville, Th. off., 2.80; Montgomery, Th. off., 5; Morrow, Th. off., 4.25; Murdock, Th. off., 5.68; Westwood (Th. off., 7.70), 37.70; Wyoming (Th. off., 93), 120.30, Y. L. B., Th. off., 7; Col. at Pres. meeting, Th. off. 8.94. 1,052.17

Clarion.—Academia, 10.50; Beechwoods, 77; Leatherwood Y. L. S., 16.30; New Rehoboth S. S., 9; Oil City, 2d, 15 19; Reynoldsville Bd., 12; Richland, 4.10; Tionesta, 102.06. 246.15

Cleveland.—Cleveland, 2d, 157; North Springfield, 7.75; Streetsboro' S. S., 3.70, 168.45

Columbus.—Blendon, Bushnell Bd., 9; Central College, 15; Columbus, 2d, 8, Y. L. S., 25; Broad St., 50; Westminster, 10.75; London, 6, Finley Bd., 12.50, 136.25

Dayton.—Clifton, 15; Springfield, 2d, S. S., 30; Troy, "2d Soc.," 18.75; Xenia S. S., 26.50, 90.25

Elizabeth.—Basking Ridge, 30.75; Lamington, 45.70; Metuchen, 20, Little Gleaners, 20; Plainfield, 114.57, Earnest Workers, 25; Rahway, 2d, 30; Westfield, 32.50, 318.52

Erie.—Atlantic, 4.85; Bradford, 19.40, Silver Link Bd., 24.25; Cambridge, Y. L. S., 15; Cool Spring, 9.70; Edinboro, 13.58; Erie, 1st, 9.70; Franklin, Y. L. S., 19.40; Fredonia, 10.67, Bd, 16; Girard, 9.21; Greenville, Y. L. S., 11.39; Harbor Creek, 4.85; Meadville, 1st, Y. L. S., 21; Meadville, 2d, 28.13; North East, 24.25; Oil City, 1st, 30; Titusville, S. S., 25, Alexander Bd., 40, Y. L. S., 275; Union City, 7.86, 619.24

Huntingdon.—Alexandria, Hartslog Val. Bd., 27.50; Altoona, 1st (Th. off., 31.36), 80.44; Altoona, 2d, Y. L. B., 25; Bald Eagle, in mem. Mrs. J. J. Thompson, 5; Bellefonte (Th. off., 19), 105.59, Loring Bd., 43; Birmingham, 28, Warrior's Work Bd., 111.52, Mountain Bd., 27; Clearfield, 3.50;

Du Bois, 50, Stewart Bd., 50; Duncanville, 12.85; East Kishacoquillas, 31; Hollidaysburg, 116.35; Lost Creek, 17.25; Mifflintown, 26.46; Milroy, 20; Penfield, 11.05; Peru, Circle, 3.06; Pine Grove, 21.50; Port Royal, 46, Stewart Circle, 23; Sinking Creek, 52.25; Snow Shoe, 10.50; Spring Creek, 103.06; Tyrone S. S., 20; Upper Tuscarora, 7.25, 1,078.13

LACKAWANNA.—Athens, 20.75; Carbondale, Pansy Bd., 13; Honesdale, 47.75; Maltby, Young America Club, 3.60; Longcliffe, Moosic S. S., Nassau Bd., 76.16; Nanticoke, 11.07, Free Will Bd., 4.10, S. S. Birthday off., 1.83; Pittston, Bethel Bd., 12, Park Bd., 37.39; Plymouth, 16; Scranton, 1st, 75, Juv. Ass'n, 125, Lowrie Bd., 40, Seek and Save Bd., 40; Scranton, 2d, 120.50; Washburn St., 18.14, Kefr Shima Bd., 15, Gleaners, 7.67; Towanda, 50, Stewart Bd., 7.50; Troy, 20, Birthday Bd., 6.25; Tunkbannock, 50; West Pittston (Th. off., 55), 74.10, Livingstone Bd., 15; Wilkes Barre, 1st, 100, Young Woman's Bd., 40; Wyalusing, 1st, 7, 1,054.81

MORRIS AND ORANGE.—East Orange, 1st, *special*, 50, Elmwood Miss. S. S., 50; Orange, 1st, 125, Y. L. B., 30; Orange, 2d, 100; Orange, Hillside, 81.55; Summit, Lend-a-Hand Bd., 25; South Orange, 30; Pres. Soc., Col. at Annual Meeting, 30, 546.55

NEW BRUNSWICK.—Amwell United, 1st, 10.25; Amwell, 2d, 14.20; Dayton, 2.88; Flemington, Gleaners, 90; Pennington, Anna Foster Bd., 40, S. S., 40; Trenton, 1st, 200; Trenton, 4th, 100; Prospect St., 30, 527.23

NEWTON.—Belvidere, 1st, 34, S. S., 25, Sowers of Seed, 15.50, Willing Workers, 7.25, Primary Class, 20; Belvidere, 2d, 15.95; Blairstown, 21.50; Hackettstown, 6; New Village, 11.75; Oxford, 2d, 48.50; Phillipsburg, Westminster, 25; Stewartsville, 12.50; Stillwater, 31; Washington, 100, 374.04

NORTHUMBERLAND.—Bald Eagle and Nittany, 20; Bloomsburg, 103.40, S. S., 50; Lock Haven, 38.31, Y. L. B., 50; Williamsport, 3d, S. S., 50, 311.71

PHILADELPHIA.—Bethany, S. S., 12.69; Calvary, Humphrey Bd., 50; Clinton St. Immanuel, 7.25; Chambers, S. S., 50; Hollond, 25, King's Messengers, 10; Old Pine St., 354.53, Workers for Jesus, 64, Helping Hands, 30; Tahernacle, Mrs. Walter Lowrie, 50; Tenth, 250.50, Miss H. A. Dillaye, 120; West Spruce St., A Lady, 50, Perseverance Bd., 56, 1,129.97

PHILADELPHIA CENTRAL.—Arcb St., 75, Mizpah Bd., 25; Bethesda, Anna M. Eva Bd., 30; Cohocksink, Crusaders, 25; Johnstone Soc., 150; Mantua, Little Stars, 6, King's Messengers, 9.35; Memorial, 20; North, 100; Northminster, Mrs. Barr, Th. off., 50; Oxford, 111, Willing Workers, 30; 1st Ch., N. Liberties, 80; Princeton, 224; Temple, 50, Temple Workers, 50; West Arch St., 128.11, Mrs. S. B. Rowley, in mem., 25, 1,188.46

PHILADELPHIA NORTH.—Newtown, S. S. Christmas off., 25.51

PORTSMOUTH.—Portsmouth, 2d, Y. P. S., 20

ST. CLAIRSVILLE.—Cadiz, 56.20, Earnest Workers, 50, Heart and Hand Bd., 16; Cambridge, 16.60; Coal Brook, 5.50; Crab Apple, 22, Gleaners, 35.41; Mt. Pleasant, 22.15; St. Clairsville, 40, 263.86

STEUBENVILLE.—E. Liverpool, Buds of Promise, 30.00

WASHINGTON.—Cove, 8.50; Cross Creek, 50; Upper Buffalo, 62.50; Washington, 1st (Th. off., 136.27), 179.86, Sewing Soc. (Th. off., 30), 85.14. S. S. Christmas off., 13, Cornes Bd. (Th. off., 17.55), 42.55, Girls' Bd., 4.45; Washington, 2d, Th. off., 43.40, Pansy Bd., Th. off., 12.56; Wellsburg (Th. off., 19), 47.40; West Alexander, 75; Wheeling, 1st, 73.32, Sidney Ott Bd., 15.70, Cheritle Bd., 20, Cunningham Bd., 10, S. S., 10, 828.38

WASHINGTON CITY.—Fales Ch. Bd., 25; Washington, 4th, 6; 6th Ch., 10, Cheerful Givers, 25; Covenant, 76.30; Eastern, 6.28; Metropolitan, 25, Mateer Bd., 10; North, 26; Western, 12.50; West St., 32; Westminster, 29.25; Mrs. B., 1, 284.33

WEST JERSEY.—Camden, 1st, 44.20; Bridgeton, 1st, 44.25; May's Landing, S. S., 8.62. 97 07

WESTMINSTER.—Bellevue, 50, Bd., 25; Columbia, S. S., 20; Lancaster, 50; Leacock, 30; Little Britain, 25; Marietta, 25; Slateville, 30; Wrightsville, 20; York, Calvary, 28.08, 303.08

WOOSTER.—Apple Creek, Y. L. B., 2, Light Bearers, 3.10; Creston, 4.65; Congress, 30; Hopewell, 15; McKay, 8; Perrysville, Golden Links, 25; Plymouth, 15; Shreve, 10; W. Salem, 9; Wooster, 1st, 45, Y. L. B., 30; Wooster, Westminster, 47, 243.75

ZANESVILLE.—Coshocton, 42; Granville, 66; Homer, 15; Mt. Pleasant, 3.65; Newark, 2d, 90; Utica, 9.30, Y. L. B., 1; Zanesville, 1st, 20, Mayflower and Little Lights Bds., 10; Zanesville, 2d, 50, Y. L. B., 10; Zanesville, Putnam, Inf. Sch., 8.20, 325.15

MISCELLANEOUS.—Belvidere, N. J., Estate of Miss Jane C. Kennedy, dec'd, 50; Ingleside, Pa., Miss S. E. Midolemiss, 10; Loveland, O., Addie Lownshury, 5.51; Mt. Carmel, Pa., Mrs. Stuart Mitchell, 10; Newark, N. J., A Friend, 45; Pittsburg, Pa., Harriet L. Dunlap, 50; Phila., A Friend, 1; Pottsville, Pa., Pansies, 5; Scranton, Pa., Lilies of the Field, 20; Sidon, Syria, Woman's Prayer-meeting, 5.50; Syracuse, N. Y., Park Ch., 100; Tucson, Arizona, 3 Indian girls, 2.50, 304.51

Total for January, 1889,	$14,326.28
Total from May 1, 1888,	$44,388.64

MRS. JULIA M. FISHBURN, *Treas.*,
Feb. 1, 1889. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Jan. 20, 1889.

ALTON.—Lebanon, 10.00

BELLEFONTAINE.—Forest, Mrs. T. J. Cellar, 2.50; Kenton, 6, 8.50

BISMARCK.—Bismarck, 14.00

BLOOMINGTON.—Clinton, S. S., 5.00

BOULDER.—Boulder, 10; Cheyenne, 6.25; Laramie, 12, 28.25

CHICAGO.—Misc., 54.20; Chicago, 1st, 51.85; 2d, 111.20, Y. L. S., 2520; Moseley Mission S. S., 70; 3d, 100; 4th, 63.63, Y. L. S., 59.25; Christ's Chapel S. S., 10; Miss Douglass' class in Industrial School, 11; 5th, S. S., 5, Rosehud Band, 2.78; Ch. of the Covenant, 22.35; Reunion Ch., S. S., 7.50; Englewood; 3; Evanston, 85; Highland Park, S. S., 8; Hyde Park, 220; Joliet, Central Ch., 43.63, S. S., 29.10; Dean Y. P. S., 2.89; Lake Forest, 90, Steady Streams, 18.72; Wheeling, 27.65; Woodlawn, S. S., 5; Alice M. Lindsley, 5; Episcopal friend, 12; Mrs. Linsley, Birthday off., 1; income from real estate, 366.36, 4,006.11

CHIPPEWA.—Hudson, 9.70

COUNCIL BLUFFS.—Bedford, 2.50; Clarinda, 5, Band, 10; Corning, 10.13, W. W. A., 12.50, S. S., 15; Council Bluffs, 7; Emerson, 2.50; Essex, 3, S. S., 3.60; Hamburg, 5; Logan, 2.80, Y. P. M. C., 3, Cheerful Workers, 10 85; Malvern, 20; Menlo, 7.20; Red Oak, 5.25; Shenandoah, 4.50; Sidney, 22.50, 152.33

DENVER.—Central Ch., 217.85

DES MOINES.—Albia, 7.50; Des Moines, Central Ch., 50; Dexter, 15; East Des Moines, 35.72; Indianola, 12.50; Leon, 10, 130.72

DETROIT.—Ann Arbor, Helpers Band, 20; Detroit, Fort St. Ch., Mrs. Chandler, 250; Hamtramck Ch., 5, Girls' Band, 10; Jefferson Av. Ch., 320; Memorial Ch., 3.25; Pontiac, Y. L. S., 7.50, 515.75

DUBUQUE.—Dubuque, 2d, 25; Farley, 4.10; Hopkinton, 17.50; Independence, 53.38; West Union, Willing Workers, 11.22; Littleton, 72 cts., 111.92

FORT WAYNE.—Elkhart, 50; Ft. Wayne, 1st, 40, Mrs. D. B. Wells' class, 27.60; 2d, 10; 3d, Girls' Band, 25; Huntington, Young Folks, 5, 157.60

FREEPORT.—Freeport, 1st, 25; Galena, 1st, 20, 45.00

INDIANAPOLIS.—Indianapolis, 2d, William and Mary Hubhard, 125.00

IOWA.—Burlington, Th. off., 43.38; Fairfield, 40; Middletown, 10, 93.38

IOWA CITY.—Crawfordsville, 11; Davenport, 1st, 12.50; Iowa City, 11.60; Tipton, 5.75; West Liberty, 8, 48.85

KEARNEY.—Central City, 15.75; Grand Island, Willing Workers, 10; St. Edwards, 3; St. Paul, 5.70, 34.45

LAKE SUPERIOR.—Marquette, 37; Oconto, 10; Sault St. Marie, 8.33, 55.33

LANSING.—Alhion, 20; Homer, 6; Lansing, 1st, S. S., 7.20; Marshall, 12.75; Oneida, 5; Parma, 12; Jackson, S. S., 21.81, 62.95

LIMA.—Columbus Grove, 5; Findiay, 57.01, A Friend of Missions, 10; Lima, 54.28; Sidney, 16; St. Mary's, 26; Turtle Creek Ch., 5, 173.29

LOGANSPORT.—Concord Ch., 2.30; Crown Point, 5; La Porte, 42.42; Logansport, Broadway Ch., 8.40, S. S., 5.34; Mishawaka, 14.82, S. S., 3.20; Pisgah Ch., 12.60; Plymouth, 6.89; Rochester, 15.74; South Bend, Y. P. S., 17.25; Logansport, Union Ch., 26.10; Valparaiso, 18.80; Blue Grass, West Union Ch., 2.50; Gleaners Band, 2 50, 183.95

MATTOON.—Ashmore, Hebron Ch., 8.50, S. S., 16.50; Tuscola, 6.65; Vandalia, 12.50, 44.15

MILWAUKEE.—Cambridge, Y. L. S., 10, S. S., 2.08; Milwaukee, Calvary Ch., 50; Immanuel Ch., 50; Racine, Y. L. S., 55, 167.08

MONROE.—Adrian, 30.00

NEW ALBANY.—Bedford, 2.10; Corydon, 5; Hanover, 7; Jeffersonville, 12; Madison, 1st, 12.50, Y. L. B., 12.50; New Albany, 63.20; 2d, 10; 3d, 14.25; Vernon, 7.70; Vevay, 1.12, 147.37

OMAHA.—Columhus, S. S., 2.10; Craig, S. S., 3; Waterloo, S. S., 2, 7.10

OTTAWA.—Grand Ridge, Y. L. S., 10; Mendota, 16.20; Waltham, 12.62; Morris, S. S., 12.63, 51.45

PEORIA.—Delavan, 8.50; Elmira, 11.70; Temple Builders, 9; Galesburg, 48, Pearl Seekers, 16, S. S., 7; Green Valley, 9.25; Knoxville, 8.13; Lewistown, 24.60; Peoria, 1st, 20.80, F. R. Edwards Band, 22.25, Little Lights, 5.90; 2d, 14.90, Light Bearers, 6.49; Calvary Ch., 12.50; Grace Ch., 11.35, Band, 38.75; Princeville, 25; Dunlap, Prospect Ch., 10; Yates City, 33.50, Band, 8.40, 352.02

ROCK RIVER.—Kewanee, Y. P. S., 13; Morrison, 8.25, Y. L. S., 12.50; Sterling, 11, 44.75

ST. PAUL.—E. Minneapolis, Andrew Ch., 12; Minneapolis, House of Faith Ch., Gleaners for the King, 4.50; Westminster, 48.05; St. Cloud, 8; St. Croix Falls, 10.35; St. Paul, 1st, 26; Central Ch., 70, Y. L. S., 150, Little Flock, 27; Dayton Ave. Ch., 85; House of Hope Ch., 294.75, 735.65

SCHUYLER.—Cartbage, 6.50; Fountain Green, 6; Hersman, 37.87; Kirkwood, Y. L. S., 17.50; Monmouth, 27.15; Mt. Sterling, 25; Prairie City, 11; Wythe Ch., S. S., 14.70, 145.72
SOUTHERN DAKOTA.—Dell Rapids, 3.60; Parker, 5.98, 9.58
WATERLOO.—Ackley, S. S., 20; La Porte City, 8; Marshalltown, 15; Traer, Tranquility Ch., 12.10; Toledo, Y. L. S., 9; Waterloo, 11, 75.10
WINNEBAGO.—Neenah, Coral Workers, 20; West Merrill, Girls' Band, 7, 27.00

MISCELLANEOUS.—Merrillan, Wis., Mrs. Purnell, 5; The Interior subscriptions, 2.50; Boone Co., Ky., 1, 8.50

Total for month, $8,135.40
Previously acknowledged, $27,779.94

Total from April 20, 1888, $35,915.34

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Jan. 20, 1889. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, for January, 1889.

BINGHAMTON.—Binghamton, Bevivier St., Miss. School, P. off., 4.35; West, 10; A Friend, 5; Canonsville, 10; Cortland, 19.70, Christmas gift, 160.85; Waverly, 18.22, 228.12
BOSTON, MASS.—Boston, Columbus Ave., P. off., 15.88, Y. L. S., P. off., 15.89, Greene Bd., P. off., 15.88; East Boston, P. off., 17.20; Londonderry, N. H., P. off., 18; Lowell, P. off., 7; Manchester, N. H., P. off., 2.35; Roxbury, P. off., 23; South Boston, P. off., 20; Windham, N. H., P. off., 15.50, 150.70
BROOKLYN.—1st, 13.47; Franklin Ave., 6.72; Greene Ave., 7; Lafayette Ave., A Friend, 10; Memorial, 23.33; Prospect Heights, 2.91; Ross St., 25.08; South 3d St., P. off., 42.03; Throop Ave., 21.57, Girls' Band, 1.24; Trinity, 25.55; Westminster, 10.95; Stapleton, S. I., 1st, 11.66, 201.51
BUFFALO.—Buffalo, Bethany, Mary and Martha Bd., 50; Calvary, 36.04; Lafayette St., 16; North, 104.58; Portville, Y. L. S., 50, 256.62
CAYUGA.—Auburn, 2d, Girls' Miss. Soc., 50; Aurora, Soc. for Christian Work, 19.17; Ithaca, Miss H. M. W.'s S. S. class, 3; Port Byron, Easter Bd., 1.32; Scipioville, Miss. Bd., 2.10, 75.59
CHEMUNG.—Newfield, 7.20; Watkins, 31.20, 38.40
EBENEZER, KY.—Frankfort, 25; Greenup, 14; Lexington, 2d, 50, Y. L. S., 12.90; Ludlow, 10, 111.90
GENEVA.—Ovid, P. off., 23; Phelps, S. S., 30; Waterloo, 16.90, Warner Bd., 20, 89.90
HUDSON.—Florida, Miss. Bd., 2; Goshen, Y. L. S., 21.70; Middletown, 2d, Y. L. Miss. Cir., P. off., 4.15; Port Jervis, "Rays of Light," 5; Washingtonville, 25, 57.85
LONG ISLAND.—Amagansett, Miss. Bd., 9.63; Bridgehampton, 10; Cutchogue, 20, S. S., 20; East Hampton, 40; Middle Island, 25; Moriches, 25, P. off., 10; Riverbead, Mrs. Whaley, 5; Setauket, P. off.. 19.05; Southold, P. off., 29.50; West Hampton, 6.67, P. off., 27.49, 247.34
LOUISVILLE, KY.—Louisville, Olivet, 5.75; Walnut St., 10; Princeton, 6.50. 22.25
MORRIS AND ORANGE, N. J.—Morris Plains, Faith Bd., 25; Morristown, South St., 150.00, 175.00
NEW YORK.—Adams Memorial, 50; Brick, 287, Junior Miss. Soc., 116; Calvary, Pastor's Aid Soc., 13; Central, 150, S. S., Youth's Miss. Ass'n, 21.65; Church of the Covenant, Mrs. W. E. Dodge, 500; Church of the Puritans, C. C. C., 50; Fifth Ave., 2530; First Union, 15; Fourth, Silver Link Soc., 92; Fourth Ave., Miss. Bd., 19.52; Harlem, "Helping Hand," 35; Ladies' Christian Union, 60; Madison Sq., 397.75; Morrisania, 20; Mt. Washington Valley, mite boxes, 9; Park, Seekers for Pearls, 130; Phillips, Miss. Bd., 60; University Pl., 460, Miss. Bd., 2.76; Washington Heights, 50; West, 156; West 23d St., 75, 5,299.68
NIAGARA.—Albion, 8.51; Holley, 8.25; Knowlesville, P. off., 3; Lockport, 1st, 32; 2d Ward, "Christian Givers," P. off., 1.05; Youngstown, 5, 57.81
OTSEGO.—Cherry Valley, 12.50, S. S. Christmas off., 7; Cooperstown, 25; Delbi, 1st, 27.58; Middlefield Centre, 3.75; New Berlin, 5; Oneouta, 8.75; Richfield Springs, 30, 119.58
ROCHESTER.—Avon, 1st, 20; Brigbton, 7; Brockport, 15; Dansville, legacy Sarah L. Richards, 199.75; Groveland, Y. L. S., 5; Rochester, Emmanuel, 11, P. off., 23; North, 24; Westminster, Miss. Bd., 30; Scottsville, Miss. Bd., 9.89, P. off., 17.48; Sparta, 1st, P. off., 28.50, 390.62
STEUBEN.—Addison, "Faithful Workers," 6.91; Almond, 5; Pulteney, Y. P. S., 15, 26.91
SYRACUSE.—Fulton, 22, P. off., 69.79; Marcellus, P. off., 15.75; Skaneateles, 82; Syracuse, 1st., P. off., 70; Memorial, Y. P. Miss. Bd., 25, 284.54
UTICA.—Boonville, 25; Clinton, S. S., 60; Utica, 1st, 125; Westerville, S. S., 8; Utica Branch, 25, 243.00
WESTCHESTER.—Mahopac Falls, 25; Mt. Vernon, 15; New Haven, Ct., Friends, 50; New Rochelle, Waller Miss. Bd., 85; Peekskill, 1st and 2d, P. off., 53.33; Pelham Manor, Freeland Miss. Bd., 15; South Salem, 104; Stamford, Ct., Louise Fuller Bd., 25, King's Daughters, 30; White Plains, 57; Yonkers, Westminster, 25, 484.33
MISCELLANEOUS.—Contribution at Prayer-meeting, 1; Danville, Ky., A Friend, 200; Envelopes, 95 cts.; Leaflets, 26.13; Mite boxes, 78 cts., 228.86

Total, $8,790.51
Total receipts from April 1st, 1888, 26,969.71

BOXES SENT.

To Mrs. Edward Newton, Lodiana, India, from the 1st Ch., Poughkeepsie, value, $200.

To Miss Grace Wilder, Kolhapur, India, from "King's Daughters," Brooklyn, value, $9.00, and from Phelps Mis., N. Y., value, $30.00.

To Miss Smith, Sapporo, Japan, from Weston Auxiliary, N. Y., $12.00.

To Miss La Grange, Tripoli, Syria, from Long Island and Nassau Auxiliaries and from Covenant Chapel Band, $32.00.

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.
MRS. J. A. WELCH, *Asst. Treas.*,
39 West 17th St., N. Y. City.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York, from November 1st, 1888, to February 1st, 1889.

ALBANY.—Luzerne, 16.50; Carlisle, 6.00; Albany, State St., 550.00, S. S. Primary, 90.50; Albany, 3d, 264.07; Schenectady, 1st, 54.60, E. A. Darling Bd., 110.00; Galway, 43 41, Bd., 10.00; West Galway Bd., 10.00; Northampton Bd., 3.64; New Scotland, 45.45; Ballston, 3.00; Albany, 4th Ch., Y. L. Bd., 5.00, 1,212.17
COLUMBIA.—Windham, 10.00; Ancram Lead Mines, 7.00; Catskill, 92.00; Hudson, 60.00; Hunter, 1.00; West Lebanon Presbyterians, 6.00, 176.00
CHAMPLAIN.—Plattsburgh, 100.00; Beekmantown Bd., 6.59; Chateaugay, 15.00, 121.59
TROY.—Troy Westminster Ch., 8.30; Sandy Hill Bd., 18.00; Cambridge, 2.50, Bd., 3.00; Fort Edward Bd., 10.00, Aux., 7.25; Troy, 2d Ch., Irvin Bd., 5.00; Waterford, 68.60, Bd., 35.00; Troy, Woodside, 41.20; Schagbticoke, 22.00; Troy, 2d St. Ch., 179.00; Glens Falls, 126.00, 525.85

Total, $2,035.61
Previously reported, 1,120.00
Omitted from last report, 33.40

Total from April 19, 1888, $3,189.01

MARY E. CHURCH, *Treas.*,
Saratoga, N. Y.

Receipts for Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, from December 20, 1888.

CHEROKEE NATION.—"Whatsoever" Soc., Ft. Gibson, 5.00
EMPORIA.—Ark. City, Y. P. S. C. E., 25.00; Belle Plaine Bd., 3.03; Burlington Bd., 12.00; Derby, 1.55; Emporia, 5.00; Newton Bd., 10.00; Wichita, 13.80, 70.38
LARNED.—Ashland, 3.00; Burrton, 7.10, Earnest Workers, 5.37; Halstead, 7.50; Hutchinson, 12.50; Larned, Pres., Col., 2.00, Popular Meeting, 5.90; McPherson, 5.00, S. S., 56 cts.; Meade, 3.50; Sterling, Do What We Can Bd., 1.25, Mrs. G. A. Kingery, 4.50, 58.18
OSBORNE.—Norton, Y. L. S., 7.00
PALMYRA.—Avalon, 4.50
PLATTE.—Albany, Busy Bees, 16.00
ST. LOUIS.—St. Louis, Wash. & Compt. Ave. Ch. Aid Soc., 105.00; Webster Groves, 12.00, 117.00
SOLOMON.—Belleville, 10.00; Concordia, 2.50; Mankato, 6.00; Wilson, Y. P., 9.60, 28.10
TOPEKA.—Vinland, Primary S. S., 10.00
—— Pleasant Hill Ch. in connection with Southern Assembly, 20.00

Total for month, $336.16
Previously acknowledged, $2,622.97

Total receipts for For. Fund since April 1st, 1888, $2,959.13

MRS. DANIEL KUHN, *Treasurer*,
Jan. 20, 1889. 1608 Chouteau Ave., St. Louis.

INFORMATION
CONSERVATION, INC.